

ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Original.

The New Year.

BY S. S. BREWER.

Twelve months have quickly passed away,
Since last we hailed the New Year's day;
And nature seemed of beauty shorn,
The very moment thou wert born.
The grass lay withered, dry and dead;
No flower raised its fragrant head;
The field and forest both lay bare,
By stern December's chilly air.
Cold frost and snow, with pinching blast,
Chained limpid streams in fetters fast.
E'en Sol seemed loth to cast a gleam
Of smiling kindness on the scene!
Soon gloomy winter run its race,
And cheerful spring came on apace;
With blythesome smiles she came—sweet spring—
Nature revived and birds did sing,
And floral beauties lived again,
That long in embryo had lain;
The tender grass and bud appeared,
The cooing of the dove was heard;
The lovely rose its fragrance shed;
The lily raised its modest head;
The warbling choir appeared again,
To cheer us with their sweetest strain;
Their notes were heard o'er hill and dell,
As on the breeze they rose and fell,
Spring hurried by, and summer came.
With yellow fields of waving grain;
With apples, peaches, pears and cherries
With melons rare and luscious berries,
And forests dressed in lovely green,
Enhanced the grandeur of the scene.
But, ah! those beauties passed away!
And mournful autumn takes the sway.
The sere and yellow leaves appear,
Proclaiming gloomy winter near!
A few hang trembling on the trees,
The mass are whirling in the breeze;
And lovely songsters, most, are fled,
Some mute in silence hang the head,
As seeming loth to leave those bowers,
Wherein they spent the summer hours.
Sweet minstrel sing a sad farewell,
To blend with nature's funeral knell.
Next came cold winter, bleak and drear,
Stern monarch of the dying year!
Spring, summer, autumn, fled and gone!
With fragrant flowers, fields of corn.
Farewell, loved scenes, a sad adieu
To lovely vales where daisies grew;
To mossy bowers, purring hills,
To sunny hours, green clad hills;
To floral beauties, rich and rare,
Whose balmy breath perfumes the air.
Farewell to thee, thou short-lived thing,
Poor butterfly with gaudy wing!
To myriad insects, ba-y-bees,
Your constant humming through the trees.
Midsummer's notes, all, all are still!
Nor can we hear poor whip-poor-will!
Farewell to friends, from us departed!
The loving, generous and true-hearted—
But memory lives and sheds a tear
For those we prized and loved so dear!
I dread cold winter's gloomy reign,
Its chilling blasts, its snow and rain!
Its howling winds and hollow moans,
It whispers sad, like dying groans!
And December, bid a glad adieu,
Or EIGHTEEN HUNDRED FIFTY-TWO!
Farewell! farewell to thee, old year,
Thou hast witnessed many a scalding tear!
Heard many a groan and bitter sigh;
Seen hope spring up to bloom and die!
And many a vow unmindful plighted,
But in return as often slighted.
Dear friends who lived one year ago,
Whose presence caused our joy to flow,
Have yielded up their fleeting breath,
Their tongue is silent, cold in death!
Loved ones, how quick they've passed away,
Now mingling with their mother-clay!
Sleep sweetly in your charnel low,
While o'er your dust rude tempests blow.
Let deep-toned thunder bellowing roll,
And shake the globe from pole to pole;
Let forked lightnings angry gleam,
Athwart the sky in lucid stream:
No earthquake tread, norraging foes
Can now disturb their calm repose.
Sleep sweetly, then, in Jesus sleep,
For Judah's lion watch-care keeps,
And waits the wished-for morn to break,
When a ll his loved ones shall awake.
O, happy morn, when saints shall rise,
To greet their Savior in the skies;
When all the ransomed throng shall meet,
And tread fair Salem's golden street,
With victor's palms, in robes of white,
With coronals all dazzling bright.

And then shall all creation sing
O, live for ever, King of kings!
Jerusalem we then shall see,
Our city of solemnity.
With pearly gates, walls great and high,
Metropolis of earth and sky!
God's glory and the Lamb's shall be,
The light through all eternity!
And now, a final, sad adieu
To EIGHTEEN HUNDRED FIFTY-TWO!

Wrentham, Mass.

The Kingdom of Christ.

Having treated of the coming of Christ, our attention is next directed to the great objects of that second advent: viz. the KINGDOM and JUDGMENT of Christ which will then be established.

The Kingdom of Christ will with propriety first come under consideration; in regard to which the notion of many is, that it signifies the present visible Christian church, or the Christian religion in the hearts of God's people, or both; and its setting up and establishment in the earth is supposed to be commensurate with the establishment of Christianity, and to have been manifested to the world ever since. This view is not altogether devoid of truth, as will presently be shown; but it is nevertheless in the main erroneous, inasmuch as it mistakes the means for the end, and substitutes what may be considered as the preparation for the kingdom, for the establishment and manifestation of it.—But the reader's patience must be drawn upon, whilst this matter is examined step by step.

1. It will be evident to any one who reads the Scriptures of the New Testament, that John the Baptist and our Lord Jesus both make mention of a kingdom which was approaching, or at hand; and that they speak of it, not as a new notion or doctrine introduced by them for the first time, but as an object of expectation familiar to the Jews, and which they would readily understand without the need of Jesus or of John explaining to them what they particularly meant by it.*

That the Jewish mind was prepossessed with this notion of a king and a kingdom may be shown, first from the exclamation of Nathaniel, when brought to believe in Jesus as the Messiah,—"Rabbi, thou art the Son of God, thou art the King of Israel." John i. 49. When the Lord fed the five thousand in the wilderness, the whole multitude would have taken him by force, and made him King, had he not withdrawn from them. John vi. 15. When he rode triumphantly into Jerusalem on the ass, the populace shouted, "Blessed be the King that cometh in the name of the Lord." Mark xi. 10. "Blessed be the kingdom of our father David, that cometh in the name of the Lord." Luke xix. 38. And this indeed is declared by St. Matthew (xxi. 4, 5,) to have been done in fulfilment of an ancient Jewish prophecy which, among others, gave rise to or confirmed this expectation:—"Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy King cometh unto thee, &c." Zech. ix. 9. Nor was this expectation confined to the inhabitants of Palestine alone: when the Magi came from the East to Jerusalem at the time of the birth of our Lord, their first inquiry was, "Where is he that is born King of the Jews." Matt. ii. 2.

*See Matt. iii. 2; iv. 17, 23; v. 3, 10; vi. 10, 33. Mark i. 14. Luke iv. 42. These texts are sufficient for the point in hand: many others might be adduced.

It is almost superfluous to show from the Old Testament Scriptures, how very general this expectation was in the Israelitish church prior to the advent of Christ; for there is scarcely any one prophecy, in which it may not be discovered. It probably had its first distinct origin from the promise to Sarah, of the seed who was to be *eis ethne, over the Gentiles*, and from whom "kings of nations should arise;" even as declared by St. Paul, that he was "to rise to reign over the Gentiles;" (Rom. xv. 12,) and the Psalmist also states, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Psalm xlvi. 16. The same expectation was again raised by Balaam in the time of Moses: "There shall come a star out of Jacob, and a scepter shall rise out of Israel," &c. Num. xxiv. 17. The last words of David (2 Sam. xxiii.) were on the same subject; and in numerous other places the king or the kingdom are spoken of.

It is however quite notorious that the Jews did, in the time of our Savior, look for a king who should in an illustrious and glorious manner inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations. It is indeed objected to them, by many who interpret the word of God, that they *mistook* the promises of Scripture in this respect, and putting a carnal sense upon various passages which relate to spiritual things, looked only for a temporal kingdom. This objection is however itself founded in mistake, in more respects than one, and does great injustice to the theology and views entertained by the orthodox portion of the Jewish church. The grosser Jews did undoubtedly overlook those exhortations to righteousness and those intimations of the necessity of conformity to God, which are constantly mixed up by the prophets with their predictions of the times of the Messiah; and even the most holy portion of the nation had, at the period of our Lord's ministry, lost sight of the prophecies which relate to the suffering and humiliation of the Messiah, and were most unwilling to have their attention drawn to them; but these things are independent of what relates to the throne, and visible glory, and power of his kingdom. It is not, as some suppose, that they *mistook* or perverted those passages, imposing a sense upon them which comported with their own views of earthly dominion; nor is it that they were unable to perceive the true meaning of passages which are now thought to be so plain and unquestionable to us. The fact is, they *overlooked* passages which were *really* of the nature here alluded to; but most of those *perversions* imputed to them are *not* perversions; they understood them in their appropriate and harmonious sense, though not perhaps in their *full* sense; and the wonder is, not that they should thus have understood them, but that any among ourselves should understand them otherwise; seeing that their primary and most obvious sense is so plainly accordant with the Jewish expectations. And another remarkable circumstance is, that our Lord should never give them any hint of their mistake, in regard to these expectations. He did indeed press upon them the need of being inwardly regenerated and sanctified, before they could see or enter into this kingdom; but many of his allusions to the kingdom were calculated to *confirm* them in their mistake, had it been one; and even at the very last, when he was

about to leave them, and his disciples put the question to him, "Lord, wilt thou at this time restore again the kingdom to Israel?" he does not tell them, "Ye have been all along deceived in this matter," but gives a reply, which, while it admonishes them that *they were not* to know the time, would nevertheless strengthen their expectation in the general.—"It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts i. 6, 7.

Another instance in which the Jews are misrepresented in this matter, is in their alleged expectation of a *temporal* kingdom. If by *temporal* is meant a kingdom that was not to be spiritual in its nature, it is to be feared that too many were in error in this respect, as before stated; but if by *temporal* is meant that it was to be a kingdom of only limited duration, and subject to sublunar changes, like other secular kingdoms, this certainly was *not* their expectation—for they looked for "a kingdom which could not be moved," (Heb. xii. 28,) and the duration of which should be "for ever and ever."—Dan. ii. 44; vii. 27. And the spiritual portion of the Jews would likewise fully understand that it was to be *heavenly* in its nature and character—the phrase *kingdom of heaven* and *kingdom of God* having been well understood and frequently made use of by their Rabbins.

1. We have next to make inquiry into the different forms made use of in the Scriptures to express this kingdom, which are principally three, viz.: "the kingdom of God," "the kingdom of Christ," and the "kingdom of heaven." "The kingdom of the Father" is so evidently the same as "the kingdom of God," and "the kingdom of the Son of man" the same as "the kingdom of Christ," that it will not be necessary to consider them separately. The other three expressions, when spoken with reference to a future kingdom, or the kingdom proclaimed by John the Baptist, Jesus, and the Apostles, may equally be shown to signify one and the same.

For example: that the kingdom of *heaven* and the kingdom of *God* are the same, is evident from a comparison of those passages in St. Matthew's gospel which mention the former, with the parallel places in Mark and Luke.—For the phrase "kingdom of *heaven*" is peculiar to Matthew, being never met with in any other part of God's word—unless we except one passage, viz.: 2 Tim. iv. 18, where the Apostle speaks of the Lord's "heavenly kingdom," which can have no other signification. Thus where Matthew has, "Blessed are the poor in spirit, for theirs is the kingdom of *heaven*," (v. 3,) Luke has, "Blessed be ye poor, for yours is the kingdom of *God*," (vi. 20.) And where Matthew has, "It is given unto you to know the mysteries of the kingdom of *heaven*," (xiii. 11,) Mark has, "Unto you is given to know the mysteries of the kingdom of *God*." (iv. 11.) Matthew indeed does himself use the two phrases indiscriminately in the following passage: "Verily I say unto you, that a rich man shall hardly enter into the kingdom of *heaven*. And again I say unto you it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of *God*." (ix. 23, 24.)

The formulas "kingdom of *God*," and "kingdom of *Christ*," may be shewn to be the same by a similar process. In his narrative of the transfiguration St. Matthew relates that Jesu

said: "Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom;" (xvi. 28.) which latter sentence St. Luke has, "till they see the kingdom of God come with power." (ix. 27.) In the parable of the tares St. Matthew says, "that at the end of the world the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend;" and immediately adds,—"then shall the righteous shine forth as the sun in the kingdom of their Father;" (xiii. 41, 43,) thus making the kingdom of the Father and of the Son of Man the same; even as St. Paul calls it, "the kingdom of Christ and of God." (Ephes. v. 5.) And it is further to be noted, that the parable of the tares, in which the two formulas just mentioned of the kingdom are used, is introduced by the use of the third formula,—"The kingdom of heaven is likened," &c., v. 24.

In regard to the meaning of these different expressions, "the kingdom of heaven" is most frequently used by St. Matthew in the plural number, "e basileia ton oustanon, the kingdom of the heavens." This is no other than a Jewish phrase to signify the kingdom of the God of heaven: the phrases heavens and God being both used by Daniel in this connection and sense. Thus he forewarns Nebuchadnezzar,—"Seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, &c.; and whereas they commanded to leave the stump of the tree root, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." ii. 25, 26. In this passage the Most High and the heavens are evidently used as interchangeable terms. The phrase therefore of St. Matthew—kingdom of heaven—is precisely equivalent, and must have an ultimate reference, as also the phrase kingdom of God, to the sovereignty and government of the Most High.

The kingdom of the Son of Man is the same thing—for this glorious sovereignty is to be administered by him—"that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him;" Ephes. i. 10. Thus Jesus declared, "All power is given unto me in heaven and in earth;" (Matt. xxvii. 18.) and he assured his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel;" Luke xxii. 29, 30. In this kingdom Jesus will act the part of Joseph in Egypt, who was a type of him: for as Pharaoh made Joseph ruler over all the land of Egypt, "only in the throne being greater than him," (Gen. xii. 39—44.) so hath God "put all things under Christ's feet; but when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him." 1 Cor. xv. 27. And as Joseph brought every thing in the land into subjection to Pharaoh, and surrendered them up to him, (Gen. xlvii. 23.) so "when all things shall be subdued to Christ, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24—28.

This kingdom of Christ can be no other than that described by Daniel, (chap. vii. 13, 14)—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And the participation of the saints in this kingdom is declared in the further setting forth of the matter at verse 27: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all domin-

ions shall serve and obey him." In which two places observe, that the kingdom appointed to the Son of Man in verse 13, is called the kingdom of the Most High in verse 28, and "all dominions serve and obey Him." Observe, secondly, that as the Son of Man comes in the clouds of heaven to receive this kingdom, it must be a visible and personal inauguration that takes place, and at the coming of the Lord Jesus Christ. And thirdly, it should be observed, that the surrendering up the kingdom to God by the Son, at "the end" of the period during which he reigns, is no termination of this heavenly kingdom; it will be an everlasting dominion, passing only into a still more glorious and perfect state.

3. A very important part of this inquiry respecting the time when this kingdom was to commence; or rather, when the power of it was to be made manifest; for if this can be proved, it will with many determine, in a great measure, what is really to be the nature and visible character of the kingdom itself. For if it shall appear that it was to be manifested under this present dispensation, then it will be evident that the kingdom was to be nothing more than the propagation of Christ's religion, or his ruling in the hearts of his people, or the usual sovereignty of God manifested in his providential government; but if, on the contrary, it shall appear that it was not in its primary sense to be manifested under this dispensation, and has not been manifested, then it determines that its character will necessarily be something far more exalted and different from what has been hitherto witnessed. Though a passage or two, therefore, have already appeared which bear upon this point, I must still beg the farther patience of the reader whilst I enter into it more minutely.

First, then, with regard to the kingdom of God being his now reigning by his power and Providence,—over-ruling so much of the wrath of ungodly men as he suffices to escape, and restraining the remainder of it. Psalm lxxvi. 10.—Many lay stress upon this; pointing to the fact, that the Jews unconsciously obeyed God and fulfilled his will, even when they crucified the Lord of glory. Now it is admitted as beyond dispute, by those who believe the Scriptures and know any thing of God, that "he is the Governor or among the nations;" (Psalm xxii. 28.) "and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou?" Dan. iv. 35. But a very important consideration here presents itself.—The kingdom concerning which we are inquiring is a kingdom which is the subject of promise. It was at least the subject of promise, as also its king, in the days of Abraham, Moses and Daniel. But this overruling and invisible government of God has existed from the creation of the world, and never can be said to have had a beginning in any generation since. To make that the subject of promise, therefore, which was already enjoyed, would be absurd. Things are sometimes spoken of in prophetic language as done, which are yet future; but never are they spoken of as future, if they are already performed: unless it can be shewn that they are the subject of promise in some more extensive and complete sense than that in which they are already existing. Now it would be no extension of this overruling and invisible government of God, to say that hereafter he should possess all nations; for that he already does. It can only be increased or extended by some visible manifestation of it to mankind, in such manner as that all shall see and acknowledge it. And whatever manifestation of it, or establishment of it in the world, may be supposed by any to have already taken place,—if only it can be shown that at or subsequent to that time there was still mention made of this kingdom as the subject of promise, and that it was regarded as future, there is proof that the kingdom did not yet exist in that eminent and special sense intended in the promise.

As we must exclude, therefore, on this ground that reigning of God by his providence, which was exercised by him from the beginning,—

seeing that during this reigning there was still a kingdom spoken of,—so in like manner must the whole period from Daniel to the first Advent of Jesus be excluded on the further ground, that the kingdom is promised in Daniel to the Son of Man, and it was impossible therefore that Jesus could have reigned as man, before he was made man.

That the kingdom and glory to be manifested are specially assigned to him as MAN, is evident from other Scripture testimonies. In Corinthians the Apostle says of him, "that God had put all things under his feet;" (1 Cor. xv. 27.)—which saying is indeed a quotation (as is likewise Psalm ii. 5—8,) from Psalm viii., wherein he is thus spoken of,—"What is man that thou art mindful of him? or the Son of Man that thou visitest him? Thou madest him a little lower [or, for a little while lower] than the angels; thou crownedst him with glory and honor, and didst set him over the works of thine hand. Thou hast put all things in subjection under his feet." Thus Jesus declared, "that authority was given him to execute judgment also, because he was the Son of Man." John v. 27. And St. Paul affirms, "that God hath given to him (on account of his obedience and humiliation upon the flesh) a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" Phil. iii. 9—11. ***

A more prevalent notion is, that the kingdom was established at the birth of Jesus. Now the best proof to the contrary of this is, that our Lord himself teaches his disciples to pray, "Thy kingdom come," which were inconsistent and contradictory had it already arrived; and, further, he spoke a parable, the express object of which was to correct the views of those who thought that his kingdom should immediately appear. Luke xix. 11.

The parable just adverted to, in which the Lord compares himself to a nobleman, who had first to go into a far country, and to receive his kingdom, and then to return, (in the same manner that great men of the nations subjected to the Roman empire sometimes went up to Rome to be inaugurated and to receive the diadem, then went back to their own country and exercised the authority,) is sufficient to show that this kingdom did not commence (at least was not made manifest) at his ascension. He is undoubtedly seated down at the right hand of God, wielding that power in behalf of his people, which it has been already observed Jehovah has exercised from the beginning; but this is not that special kingdom in which he is to be made manifest as King of kings and Lord of lords, and when all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. It was this latter sovereignty which the disciples inquired about on the very day of his ascension,—saying, "Lord, wilt thou at this time restore the kingdom to Israel?" and to which he replied, that it was not for them to know the time when he would return, but that they were to be witnesses of him to the uttermost parts of the earth: (Acts i. 6—9.) just as in another place he declares that "the Gospel of the kingdom must first be preached in all nations as a testimony to them." Matt. xxiv. 14. In the Apocalypse, the Lord clearly distinguishes between that throne on which he is now seated, and the throne on which he shall hereafter be manifested, when he says,—"To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21.

And if the Lord Jesus has not yet been manifested in that glory which he is to exhibit, when he shall take to himself his great power and reign, (Rev. xi. 17,) so neither have the saints as yet been made participants of that power and reign with him. The saints in heaven have not, (i.e., if it be the departed saints who are represented in Rev. v. 9, 10,) for they are described as singing,—"Thou hast made us unto our God kings and priests, and we shall reign on the earth." The saints on earth have not,

(Concluded next week.)

(Original) The Commandments of God.

BY J. B. FRISBIE.

"For I delight in the law of God, after the inward man; (i.e., after Christ,) so then with the mind I myself serve the law of God; but with the flesh, the law of sin." Rom. vii. 22—25.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, that the righteousness of the law might be fulfilled in us." Rom. viii. 2—4. "For he is not a Jew which is one outwardly; neither is circumcision that is outward in the flesh. But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter. What more is said of the Sabbath, than there is of circumcision? Circumcision is nothing in the letter, but it is something in the spirit. What more is there of any of the commandments of God than this?

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, &c. John iii. 22, 23. Two commandments believe and love. The commandment of the everlasting God made known to all nations for the obedience of faith. Rom. vi. 26. 'God, now commandeth all men everywhere to repent.' Acts xvii. 30.

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ. Eph. vi. 1—5.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them," Col. iii. 18—22.

"Nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 10.

"Witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, revellings, &c., will exclude the possessor from the kingdom of God." Gal. v. 20, 21. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks; for this know, that no whoremonger, nor uncleanness person, &c., hath any inheritance in the kingdom of Christ and of God." Eph. v. 3—5. Know this, that the law is not made for a righteous man, but for the lawless and disobedient; for ungodly and for sinners; for unholy and profane; for murderers of fathers and murderers of mothers; for manslayers; for whoremongers; for them that defile themselves with mankind, for them that dole themselves with mankind, for manstealers; for liars, for perjured persons; and if there be any other thing that is contrary to sound doctrine; according to the glorious Gospel of the blessed God, which was committed on the last page, on 2 Cor. 3d chap.

Can any one tell why God did not write the greatest commandment in the law on the two tables of stone? We answer, Because there was no outward letter to that law, so that one Jew could not judge another so as to execute the penalty of death. God only could be judge in reference to that great commandment.

THE COMMANDMENTS.—The first and greatest is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself."—Matt. xxii. 36. We know that an idol is nothing in the world, and that there is none other God but one. 1 Cor. viii. 4. "Little children, keep yourselves from idols." 1 John v. 21. "Covetousness, which is idolatry." Col. iii. 5; Ephes. v. 5. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. xv. 19; Mark vii. 21—23. "Whosoever hateth his brother, is a murderer." 1 John iii. 15; Matt. v. 22.

"Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. v. 28. "Love your enemies, bless them that curse you, do good, &c., verse 44. "For we which have believed, [the Gospel, verse 2.] do enter in rest, [continual Sabbath,] as he said, Asl have sworn in my wrath, if they [Jews or Israel] shall enter into my rest, although the works were finished from the foundation of the world. For he spake of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. iv. 2—4.

"Learn not to judge too harshly of any one either in respect to good or evil, for both are dangerous."

(Concluded next week.)

FROM BRO. E. MILLER, JR.

DEAR BRO. MARSH.—I have time for only a brief report of our Conference at South Bend. We had a good meeting. Some twenty five or more were from abroad. The meeting was held in the Court House till Sunday at noon; then in the Disciples' Meeting house, till the close on Monday evening.

Evenings and Lord's day our congregations were crowded with attentive hearers. Those present who proclaim the Word were Bro. Chaplin, Chase, Clark, Mansfield and wife, and the writer. Seven put on Christ by baptism, among them was a Bro. Hawkins, an Elder in the Free Will Baptist denomination, who we presume will now proclaim the Word of the Lord more intelligently. The interest at South Bend on the question of Life and Immortality—the coming of the Lord, and other truths of the gospel, is manifestly good. This interest has been awakened by the labors of Bro. and Sr. Mansfield. We trust the work will still progress. The prospect is quite flattering. The interest extends to several places in the surrounding country. May the truth prosper abundantly and great good be done.

Yours in the hope,
E. MILLER, JR.

Spirit of Catholicism.

The Freeman's Journal of New York has published the following threatening article, which has been endorsed by other Catholic papers in this country:

"England is mad, and there are tens of millions who long for her speedy destruction. What say the millions of French Catholics to the blood and slavery of their brethren in England?—What thinks Catholic Austria? What the millions of Catholics in Northern Germany and the Lowlands? What thinks Catholic Spain? * * * Oh, it is time for Europe to think and feel that England is no longer humane. She is possessed by the devil by the devil; and as she insanely rages against every thing good and holy, so, in the name of God and man, it is a duty the world owes to put her down.

* * * Whoever, among the princes of Europe, will make war upon England, may be sure of the prayers of millions of Catholics for his success, and of aid, in money or in men, from millions of Irish blood throughout the world.

* Louis Napoleon wishes to rule in the hearts of another nation, as he rules over the minds and bodies of the French, let him strike a bold blow at the very heart of England, and the Irish throughout the world will bless him. If he wants them, they will fill his ranks with the same kind of soldiers that chased five times their number on the plains of Mexico. If he wants skilful engineers, there are enough of the very flower of our army who are Catholics, and who, in such a cause, would hasten to his standards. If France does not furnish him with money enough, the contributions they will raise in the United States, and wherever else they are will fill his coffers. Let him, then, in return for all the plottings of England against the tranquility of Europe, strike her a blow that will strike her to the dust.

* But if not so, Ireland learn in America to bid their time. Year by year, the United States and England must touch each other more and more nearly on these seas. Year by year the Irish are becoming more and more powerful in America. At length the propitious time will come; some accidental sudden collision, and a Presidential campaign close at hand. We will use, then, the very profligacy of our politicians for our purposes. They will want to buy the Irish vote, and we will tell them how they can buy it in a lump, from Maine to California; by declaring war on Great Britain, and wiping off at the same time the stains of concessions and dishonors that our Websters, and men of his kind, have permitted to be heaped upon the American flag, by the insolence of British agents.

BRO. G. W. GEROLD, Worcester, Mass., Nov. 30, 1852, writes:
SLANDER WITHOUT WORDS.—There may be calumny in an expression of the countenance; a hint or intuendo; in an altered course of conduct; in not doing what you have been wont to do; staying from a neighbor's house, or withholding some accustomed civility. You may both give pain to the heart of your brother, and awaken strong prejudices against him, by a lofty air, a nod of the head, a turning out of the way, a glance of the eye, a shrug, a smile, or a frown.

PHIL. S. COURIER.
THE SHAKERS AND SAVAGES.—About the year 1812, Indiana was the scene of Indian hostilities; but the Shakers, though without forts or arms, lived in perfect safety, while blood and fire was going on all around them. "Why," said the whites afterwards to one of the Indian chiefs, "why did you not attack the Shakers, as we the others?" "What?" exclaimed the savage, "we warriors attack a peaceful people! We fight those who won't fight us! Never; it would be a disgrace to hurt such a people."

that pertain to the kingdom of God. O how simple, how easy, how plain is the doctrine of the future age, when people are willing to let God say how things shall be.

It is often said that Christ will have a kingdom on earth; we admit it, and now we want to know what things pertain to that kingdom, and I for one am willing to let God say through the prophets, or any other way, what those things are.

BRO. HENRY E. CARVER, Cincinnati, O., Nov. 22, 1852, writes:

We are becoming somewhat revived from the troubles and trials connected with iniquitous conduct of some in depriving us of our place of public worship. Meetings are held regularly on Sundays at Sr. Moore's, and they are increasing in interest. We have had some severe trials in regard to the professed third angel's message, but are in a great degree recovered from its blighting effects, notwithstanding one of the professed dissemblers of spirits predicted our total overthrow if we did not obey the message, but we humbled ourselves before God, and he granted our petition for the reviving energy of his Holy Spirit.

Praise the Lord for his goodness. I see more harmony and glory in the New Covenant, than I did before those views were preached here. The holy law of God is the law of love.

Obituary.

"them which sleep in Jesus will God bring with him."

OUR beloved brother, Festus Hall, fell asleep at his residence, South Bend, Ind., on Sunday evening, Nov. 28th; and on Tuesday evening following, was committed to the tomb, there to rest until the sound of the trumpet of God shall break his slumber.

We have the pleasing confidence that Bro. Hall died in the Lord; that he sleeps in Jesus, and therefore that he rests from his labors, and that the Lord will bring him again from the dead.

Being a faithful student of the word of the great truths of eternal life through Christ ALONE, and the reign of Christ in the kingdom of Israel restored, dispensing blessedness to the left of the nations, were clearly seen and confidently believed by him; consequently, his hope took hold on the coming of Christ, at which time he expected to participate in the resurrection and the succeeding glories.

He deemed the reward worth living for, and endeavored to bring his being into submission to the will of God. I visited him four days before his death, and was not a little comforted, instructed and encouraged by his conversation, and in witnessing his undisturbed peace and composure of mind in view of the approach of death. He now sleeps which is a cause of sorrow to his family and the brethren of his acquaintance, in being thus deprived of his association; but the sorrow of both family and brethren is assuaged by the assured hope of his participation in the resurrection of the just.

E. MILLER, JR.

SLANDER WITHOUT WORDS.—There may be calumny in an expression of the countenance; a hint or intuendo; in an altered course of conduct; in not doing what you have been wont to do; staying from a neighbor's house, or withholding some accustomed civility. You may both give pain to the heart of your brother, and awaken strong prejudices against him, by a lofty air, a nod of the head, a turning out of the way, a glance of the eye, a shrug, a smile, or a frown.

PHIL. S. COURIER.
THE SHAKERS AND SAVAGES.—About the year 181

The Harbinger & Advocate.

'SPEAK THE TRUTH IN LOVE.' —PAUL.

ROCHESTER, SATURDAY, JANUARY 1, 1853.

A. D. 1853.

Understanding men of all countries and classes, are confidentially looking for the occurrence of great events this year, and all eyes are turned towards France, for their beginning. The usurper of that sick nation, has reached his dizzy height of bold presumption and blind ambition, and must either suddenly fall to destruction, or be sustained in his perilous position a few brief moments by the whirlwind of war that he may create around him. In either case the peace of Europe, and of the world is likely to be broken, and the fearful strife that may then begin, we think will continue to rage in mad fury, until it shall end in the battle of the great day of God Almighty, or the overthrow of Gog and his numerous and mighty hosts, on the mountains of Israel, at the coming of the Lord, the All Conquering King of kings.

The elements and implements for this fearful and bloody conflict of the nations, are already prepared on a mighty scale. The spirit of devils has gone forth unto the kings of the earth, to muster them and their numerous hosts to battle; and soon they will obey the dread summons of the trumpet of war. It will be a fearful time that will try men's souls—such a day of trouble as the world never witnessed. It will be near the closing of the times of the Gentiles, when there shall be signs in the sun, and in the moon, and in the stars; and upon the earth the anguish of desponding nations; and roarings in the seas and floods; men expiring with fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken. Then they shall see the Son of man coming in a cloud, with great glory and power.—*Macknight's Translation.*

We do not say that the opening or commencement of this grand and awful scene will be witnessed in A. D. 1853, nor, that if it should begin then, it will terminate in that year, nor the next. But we do think, from the signs of the times, we are warranted in confidently looking for it to commence at any moment, and that when it does begin, it will not terminate until the Lord shall come and destroy the army of Gog on the mountains of Israel.

We should not slumber nor be idle, nor stinted in our benevolence at such an hour as this; but should be awake, and actively engaged with all our powers and means for doing good, preparing all we can of our fellow beings, to meet the troubles of that day in the armor of truth and strength of the Lord, that he may hide them in his secret chambers, until the indignation shall be past.

THE HARBINGER. When we engaged in the Advent cause, our object was to do all we could in disseminating the truth, with the means we then had, and that might be placed in our hands; and to this day we have not for a moment deviated from that settled purpose. Sometimes funds have been abundant, and then again we have been greatly straitened for want of them. Our own funds, as occasion demanded, have been as freely used in the cause, as money which has been donated by others for that purpose. And the result has been, instead of getting rich, as some mistaken ones have said to our injury that we have, were our debts, which we have contracted for the prosecution of this work, all paid to day, we should not be worth as much by some hundred dollars as when we commenced the publication of our paper. And it affords us great satisfaction that we can thus speak—much more than it would, could we now count our thousands that we had made out of the cause of God.

But in our desire to do good, we have gone beyond our means, so that we have become greatly embarrassed in our business matters, and can not proceed much further, on the present principle of conducting the *Harbinger*, unless efficient aid is afforded by its friends. Our enlargement of the *Harbinger* sheet, without increasing its subscription price, the papers we have sent to the poor, and the tracts, pamphlets and books we have gratuitously distributed, have made our *outgoes* greater than our *incomes*. Hence, we have fallen in debt.

Had we funds of our own, they should be freely spent in this best of all causes. Instead of curtailing our labors, we would greatly enlarge them, for we have never seen a time when there was an opportunity of doing more good than now, by the free distribution of papers, tracts, pamphlets, &c. But our funds are exhausted, our property is under bond and mortgage; and otherwise held, chiefly for money that we have used in the cause; hence, we can do but little more in this work of benevolence, unless God's servants come forward to our aid. Nay, more: we can not publish the *Harbinger* much longer even, at its present expense, and pay our debts, without help. Unless efficient aid is afforded before the close of this volume, we shall be under the necessity of discontinuing the *Harbinger*, either, or publishing it semi monthly, or on a smaller sheet at its present price. Either of which we very much regret to be compelled to do.

In conclusion we will say,—

1. That we have not felt at liberty to reduce the size of the *Harbinger* without first giving its friends an opportunity of lending their aid to have it continued in its present size.
2. Nor is it courteous to meet him after dismissal, and begin a dispute. None but an ill bred man will do it.
3. Nor is it courteous when such a man goes in a place and preaches sentiments that some of his hearers do not believe, to manifest, by gestures or grimaces, your disapprobation while he is speaking.
4. We do not continue the publication of the *Harbinger* for pecuniary profit, but for the benefit of the cause of truth; which demands that the *Harbinger* should be published. Was money the object of our labors, we should turn our attention very soon to a calling that would be more lucrative, and honorable in the eye of the world than the one we are now pursuing.

Instead of this embarrassment being an indication against the *Harbinger* and the cause it advocates, it is in their favor; for it is the unpopular cause of truth, in these days of fables, that is opposed and neglected by the popular throng, while error is upheld and lauded by the multitude. And besides the most pure and benevolent enterprises of the day are in part supported by donations. Truth has ever been sustained by a sacrificing few—and we ask, who will sacrifice for its support now? God's faithful servants will do it, and meet his approbation here, and the reward of eternal life in the kingdom; for their faithfulness.

The Lord enable you to stand in his counsel in disposing of this matter, that what you shall do in the case may meet his approval. Do not treat the subject with indifference, nor wait to learn what others think about it, but decide for yourself what your duty, and let us know the result without delay.

THINKS I TO MYSELF. little further without aid from our friends, unless we reduce the size of the *Harbinger* sheet, or publish it less frequently. Hence, it is for you to say what shall be done in the case. If you decide that the *Harbinger* shall be continued weekly at its present size, then you will aid in meeting its expenses; but if otherwise, you will withhold your assistance, and we shall know what to do in the case. But how will the Lord's stewards settle their accounts in the great day, if for want of means it is in their power to impart, the cause of truth is left to suffer?

The sum that should be raised to aid in freeing the *Harbinger* from its present embarrassments, to contradiction, *thinks I to myself*; that man has but little confidence in his theory, for he that feels he is right can well afford to be patient, and can afford to bear with the ignorance of others.

When I see a man who can never continue long, to discuss a question with another, without leaving the question itself, and going into an attack upon the other about the manner the other has discussed the question, the spirit in which he has done it, or his motive for engaging in it, *thinks I to myself*; if that man had any argument, he would use that instead of clubbing his antagonist.

When I hear a man use ungentlemanly language towards another, in debate, *thinks I to myself*; that man is not only ill bred, destitute of the spirit of the Gospel, but he has nothing better to offer.

ANON.

COURTESY.

1 Pet. iii. 8.—Be courteous.

I. What is it to be courteous?

1. I will tell you what it is not.

When a brother called of God, and approved of his brethren, has been very kindly giving the result of his investigations to the people, it is not courteous for some well, or ill-meaning person to get up at the close of the sermon, begin to cavil, and entertain the people with a long rigmarole of nonsense, under cover of zeal for the truth.

2. Nor is it courteous to meet him after dismissal, and begin a dispute.

None but an ill bred man will do it.

3. Nor is it courteous when such a man goes in a place and preaches sentiments that some of his hearers do not believe, to manifest, by gestures or grimaces, your disapprobation while he is speaking.

4. We do not continue the publication of the *Harbinger* for pecuniary profit, but for the benefit of the cause of truth; which demands that the *Harbinger* should be published. Was money the object of our labors, we should turn our attention very soon to a calling that would be more lucrative, and honorable in the eye of the world than the one we are now pursuing.

5. Nor is it courteous when a man goes on a visit to any locality, for some one to sit down and review his sermon, and publish his review without writing it out full, and giving it along with his comments to his readers.

Especially is it wanting in courtesy, for him to attack the style, or the motives, or the integrity of the preacher. It is dastardly. It shows that he feels the necessity of injuring the reputation of the preacher, as a public speaker, as a logician, a man, and a Christian, in order to bring his doctrine into disrepute.

6. It is not courteous to attack the essays of an author, especially when that author has not alluded to yourself, except as he has argued against the doctrines you may have published to the world. But how low must be the descent of that man who feels himself compelled to fall at his brother, pell-mell, and shower upon him a flood of epithets, such as *false*; *ungentlemanly*; *low*; *mean*; *contemptible*; *fellow*; *unchristian man*; *know*; *coward*; *bad*; *old*, or something else. I say, when this common, *thinks I to myself*; he thinks more about himself than his subject.

7. But it is courteous to respect the ministry of the Word, for the sake of the ordinance of Christ, and for the sake of the influence that every good brother needs that he may do good to others.

8. It is courteous, when we feel compelled to differ with a brother, to differ in love. To treat him kindly. To throw out no dark insinuations against him for opinion sake. Not to drag him before the public, and give one version of his discourse, from memory, thus fixing our impress on what he said, rather than his own words.

This is the bane of controversy. But when it can be conducted courteously, it leaves a healthful impress on the minds of the writers, and on their readers. Courtesy is winning. It disarms almost every thing but a bitter sectarian. Would to God that it might accomplish this also! Then might controversy be carried on to the glory of God and the good of the church.

9. When I hear a preacher recommend toleration and an enlarged brotherhood, yet practice bigotry, we have exhausted our means, and can proceed but

to find a man to tell a congregation, 'thinks I to myself

10. After issuing this number of the *Harbinger*, we shall commence erasing from our books the names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the *Harbinger* is withheld from them, they will pay up arrears and order it again.

11. Such have been our numerous and pressing duties on returning from our recent eastern tour, as to cause our usual quantity of editorial to come out minus this week. The lack, however, is fully made up by other pens. We hope in the future not to be found wanting in this respect.

12. After issuing this number of the *Harbinger*,we shall commence erasing from our books the names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the *Harbinger* is withheld from them, they will pay up arrears and order it again.13. After issuing this number of the *Harbinger*,we shall commence erasing from our books the names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the *Harbinger* is withheld from them, they will pay up arrears and order it again.

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Poetry.

Original.

God, the God of Love!

BY FREDERICK WRIGHT.

Love is the very essence and spirit of the Deity.

There is no need for human tongue,

Or human voice to tell,

The wonders of creative power,

Which nature shows so well.

Each field is like an open book,

With living letters traced:

Each flow'r an illustrated loaf,

Before our vision placed.

In ev'ry pendant blade of grass,

God's handiwork we see;

Each lake and streamlet, mirror-like,

Reflect the Deity!

There is a voice in ev'ry breeze,

A song in ev'ry gale,

That tells of an unceasing love,

Whose bounties never fail.

At morn we see God's loving smile,

His frown the tempest is :

He gives us rain for wine of joy,

And sunshine for a kiss.

Free, bounding life thro' every vein,

And pulse of nature's heart,

Echoes the chorus—Thou art God!

And God of love thou art!

Spencerville, C. W.

Miscellany.

Ancient Jerusalem.

'The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxvii. 2, 3.'

JERUSALEM is situated in the center of the hill country of Judea, thirty-seven miles east of the Mediterranean Sea, and twenty-three west of the River Jordan. It is on all sides surrounded by mountains.—'As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever.' Ps. cxxv. 2.

Jerusalem, properly speaking, consists of three hills—Zion, Acra, Moriah; to which, at a later period, was added Bezetha, or the New City. These hills were on three sides surrounded by the deep valleys of Gihon and Hinnom, with those of Jehoshaphat and Gethsemane, and were separated from each other by lesser valleys, of which the chief was called the Tyropœon; but the latter have in a great measure been filled up, as well by the lowering of the hills themselves, as by the quantity of rubbish and debris of the buildings cast into them during the devastations which, we are informed, this ill-fated city has not less than seventeen times undergone; so that in many places the interior of the present Jerusalem presents nearly a level where once was hill and valley.

The most remarkable of these hills was Zion: 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king.' Psa. xlvi. 2.—'Walk about Zion, and go around about her: tell the towers thereof; mark ye well her bulwarks; consider her palaces.' Ps. xlvi. 12, 13. This hill, the ridges of which, according to the predictions of the prophet, are now covered with cornfields,—for 'Thus saith the Lord of Hosts, Zion shall be ploughed like a field.'—Jer. xxvi. 18,—was the site of the ancient city of David. It was encircled by a wall and towers, and so strongly fortified by art and nature, being in its highest part, according to Dr. Robinson, three hundred feet above the low ground at En-Rogel, that the Jebusites held it against the Israelites during the long period of the government of the Judges; but David, after he had reigned seven years in Hebron, resolved to attack it, and the Jebusites, deeming it impregnable, manned the walls, in derision of him, with their cripples, saying: 'except thou take away the blind and the lame, thou shalt not come in hither:' but the sacred writer adds: 'Nevertheless, David took the strong hold of Zion; so David dwelt in the fort, and called it the city of David.'

Hither the ark of the Lord, having been taken from Shiloh by the Philistines, and thence sent to Bethshemesh and to Kirjath-Jearim, and from the house of Abinadab to that of Obed-Edom, was brought up by David, 'with shouting and the sound of the trumpet; and David danced before the Lord with all his might, and set it in its place in the midst of the tabernacle that David had pitched for it.'

And here he erected the palace in which he passed his eventful life—the scene of his guilt and his repentance. Here Nathan related the touching story of the poor man that 'had but one little ewe lamb that lay in his bosom,' and announced to him the anger and then the forgiveness of the Lord—events to which we are indebted for many of the pathetic strains of the penitent monarch. Here his heart was wounded by the rebellion of an unnatural but still beloved son, when he, in grief, abandoning his palace, 'went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.' 2 Sam. xv. 30.

The view from the palace of David was magnificent—the Tabernacle of the Lord, to whom so many of his aspirations tended, straight in view—the rocks and valleys, with their alternate sterility and verdure, round about—the royal gardens filled with the choicest trees and shrubs at the foot of Zion—the distant view of the Moab mountains blending with the horizon, and the windings of the great Jordan, as seen through the opening between the hills, in its confluence with the Dead Sea. No wonder, in the midst of such scenes, that he, the prince of lyrics, as Lamartine styles him, should have breathed forth those songs which have for three thousand years, and which shall, while this world endures, form the consolation and hope of so many millions of afflicted beings—from the icy regions of Sarmatia to the burning sands of Lybia.

This palace was occupied by the successive kings of Judah, and was re-edified on a magnificent and extensive scale by Herod the Great, as well as the temple; and numerous other public works were done by that crafty politician to flatter the nationality of the Jews, and to reconcile them to his usurpation of that throne to which he had waded through the blood of the descendants of Mattathias and Judas Maccabæus. Here he lived with the beautiful Mariamne, whom he passionately loved, but in a fit of jealousy ordered to execution, and having subsequently put his own sons to death, finished his abominable career in the midst of those tortures described by Josephus.

It was the same Herod who 'slew all the male children that were in Bethlehem and in all the coasts thereof, from two years old and under.'

It is to be observed that in Jerusalem, as in some eastern countries to this day, the houses had flat roofs, which were used as places for exercise and amusement; hence we find that, upon a certain occasion, 'The people made booths every one upon the roof of his house.' Neh. viii. 16,—and that Jesus said: 'Let him which is on the house-top not come down to take any thing out of the house,' by which we can, in a great measure, account for the seeming exaggeration of Josephus, as to the numbers that were in the city during the siege of Titus; for there is no doubt, from the custom of covering the roofs of the houses with tents, and perhaps many similar means, that great additional accommodation could be afforded to the immense multitudes resorting to Jerusalem at the leading festivals.

Adjoining to the house of the King of Judah we find was a prison where Jeremiah was confined, as mentioned in the writings of the Prophet.

The next building deserving of notice was the citadel called in the Bible the strong corner, and 'the armory at the turning of the wall,'—Neh. iii. 19,—called by Josephus the fortress of the higher city, to distinguish it from the castle of Antonia, or the fortress of the lower city. It consists at present of a group of towers of va-

rious dates, and is usually called the tower of the Pisans, or the castle of David.

Upon the first wall, commencing at the citadel and running towards the west corner of the temple, we find according to Josephus, three great castles, or towers, built by Herod. The first, called by him Hippicus in memory of his friend who was killed in battle, was solid at its base, and was of great strength; a portion of it still exists, and has been identified by Dr. Wilde, Dr. Robinson, and other learned travelers—a matter of great importance, inasmuch as it in a great measure determines the topography of the ancient city.

The second tower, called Phascelus, erected in memory of his brother Phascelus, who, being taken by the Parthians, killed himself, was the strongest in Jerusalem; and there Simon took up his abode and fortified himself during the contention of the three tyrants.

The third tower, called Mariamne, was by Herod called after his murdered queen. It was the most beautiful of the three, which were all, as we are informed, built of white marble.

Between these towers and the palace, lay the Xystus, an open place for public purposes, like the forum of a Roman city; it was surrounded by public buildings and palaces of the nobility.

To the south of the temple, not far from the Xystus, was placed the Hippodrome, or circus, built by Herod, in the Roman manner, for horse and chariot racing. In a similar place at Jericho, he, shortly before his death, confined a number of the chief men of the city, directing Salome, his sister, as soon as he should expire, to surround them with his soldiers and put them to death, to compel the Jews to mourn at his obsequies; but she, more prudent than to obey the injunctions of the monster, released them from their perilous situation.

The south-west corner of the temple communicated with Zion by an immense wall or bridge in the days of Solomon, called 'his ascent by which he went up to the house of the Lord.'—1 Kings, x. 5,—which caused so much admiration in the Queen of Sheba. It was afterwards rebuilt by Herod. When Pompey attacked the party of Aristobulus, they retreated into the temple by this bridge: and Titus, after the capture of temple, from it addressed the Jews, who still held the upper city, and who listened to him from the walls. The springing stones of one of the arches were discovered by Mr. Catherwood in 1833, while surveying the walls of the mosque of Omar: and the world has also been made acquainted with them by the researches of Dr. Robinson.

At one end of the bridge stood the high gate of the temple by which the kings of Judah passed to the palace; and at the other, the high gate of Benjamin, for 'Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.' Jer. xx. 2.

At a short distance from Hippicus stood the gate of Gennath, from whence the second wall took its course to Fort Antonia; and passing onwards to the citadel, we find, at its north-west corner, the Hebron gate, probably near the spot where now is the Jaffa gate, or gate of Bethlehem.

The gate of the Esseans is supposed to be the next gate turning to the south; and beyond the south-west corner of the dung gate, by which the filth of the upper city was thrown into the valley of Hinnom.

The east gate stood at the south-east extremity of Zion. By this gate the Lord commanded Jeremiah to go forth into the valley of Hinnom, and there proclaim his denunciations against Jerusalem; and at this gate, it is supposed, were the stairs so often alluded to, 'which go down by the king's gardens.'

Not far from here, and overhanging the Tyropœon, stood the great tower 'that lieth out,' mentioned by Nehemiah as over against Ophel.

Having thus made the circuit of the wall of Zion as built by the Jebusites and by David, and before the temple—Ophel—was connected with

it, we return to the crest of the hill, and there, overlooking its southern brow, we find the tomb of David. Here the Prophet-King was buried with great pomp by Solomon in a deep sepulcher or suite of chambers under ground, with immense treasures; for, after a lapse of many hundred years, Hircanus took out of it three thousand talents to buy off Antiochus, who stood before the walls; and Herod, at a later period, opened it and drew therefrom an enormous sum, but was terrified by the noises and flames which burst forth, as Josephus assures us, and killed two of his servants, the terror of which occasioned that king to erect a splendid mausoleum over the tomb, as a sort of amend for the sacrilegious act. Peter, in his first sermon, speaking of David, says: 'His sepulcher is with us unto this.' The Jews still hold the place in great veneration. A Turkish mosque now covers it, but it is supposed that the sepulcher below still exists, and will one day be discovered.

Between the tomb and the royal dwelling was the palace of Caiaphas, the high priest where Peter denied that suffering Messiah,—whom the assembled priests were determined to destroy,—when he had been sent from the house of Annas, where he had been first brought, in the darkness of night, by Judas and the band of soldiers.

A little below the tomb is still pointed out the site of the Cænaculum, or house where the Redeemer, in an upper chamber, with his disciples ate his last supper.

In the same house and the same upper chamber, we are told, the disciples remained; there the Lord appeared to them on the first day of the week; and there, after his ascension, they continuing in prayer, the Holy Spirit descended upon them.

Between this and the valley, Josephus places the palace of Monabæzus, King of Adiabene, who with his mother, Queen Helena, was converted to Judaism, and, leaving his own country dwelt in Jerusalem.

No further records have been transmitted to us with regard to the buildings of Zion; but there can be no doubt that it was covered with the palaces of the nobility, which must have been gun to assume much of the styles of Greece and Rome.

(To be Continued.)

THE CHOLERA ETC., AT ST. JAGO DE CUBA.—A few days since we gave some details of the frightful havoc the cholera is making at St. Jago de Cuba. The latest accounts do not seem to give assurance that the epidemic has materially abated. A correspondent of the *Journal of Commerce* writes from Havana:

'Our accounts from St. Jago de Cuba represent a most deplorable condition of the people in that fated city, brought to the climax of wretchedness by another shock of earthquake, which took place, the 26th of November. But three months since a similar visitation destroyed property estimated by millions. Disease has also been taking of the first-born off the land, every house has been a dwelling of sorrow, and in some none are left to weep. Cholera, small pox, and fever, have been most fatal, in consequence probably of the want of the usual comforts of which they were deprived in August last.'

At a short distance from Hippicus stood the gate of Gennath, from whence the second wall took its course to Fort Antonia; and passing onwards to the citadel, we find, at its north-west corner, the Hebron gate, probably near the spot where now is the Jaffa gate, or gate of Bethlehem.

CHARLESTON, Dec. 23.—Accounts from Apalachee, Florida, report the cholera as raging to a fearful extent—there having been seventy-five deaths from the disease on Wednesday.—Among the recent victims was Pro. McKay of the Georgia University.

ADVENT HARBINER AND BIBLE ADVOCATE.

SEPH MARSH, "BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Original.

The Christian Looks Forward.

BY FREDERICK WRIGHT.

Sore are the trials that await
The pilgrim bands that onward press,
With trembling steps towards Zion's gate—
But, O there's one sweet happiness!
They only feel, they only know,
Who purely walk, confiding go!

The world its scornful shafts may fling,
Its strokes of bitter hate may fall;
Yet, shelter'd beneath mercy's wing,
They joyful can endure it all!
For them, ah see, what glory waits
Within those dazzling pearly gates!

Sorrow and grief, consuming fires,
May blight the fading prospect here;
But when earth's proudest hope expires,
A scene more glorious opens there!
Within those realms of endless joy,
No pangs are there, no tears to dry!

Pleasure with wanton lips may woo,
And chant her siren song the while;
And the enchantress, ease, pursue
The pilgrim's path with winning smile!
But the true child of heaven forbears
To tamper with their tempting snare.

Worldly pride! Ambition's throne!
In lofty grandeur seems to rise,
Claiming an empire for hel own,
Dazzling indeed to human eyes;
But faith, with eagle eye can see,
How hollow all their pageantry.

More bright, to him, those scenes afar,
The pilgrim through the gloom beholds;
And dearer to his heart they are,
Because enwrap in mercy's folds!
He knows their prospects cannot fade!
In truth are their foundations laid!

Spencerville, C. W.

The Kingdom of Christ.

(Conclusion.)

4. THERE is still a question remains, viz.—At what period is the kingdom of Christ to be manifested?—the consideration of which will further tend to clear this matter, and to prove that the kingdom is still *future*, in that sense in which it is the subject of promise. Now this period is evidently the *second advent* of our Lord.

Jesus himself tells us, 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory'; (Matt. xxv. 31,) and further on he adds—'Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.' Verse 34. From these Scriptures, it is evident that Jesus will be then *personally* on the throne of his glory; and that the *saints* will only then receive the kingdom.

The texts just instanced will also serve to determine the sense of two others, and to fix the period of time mentioned in them. Matt. xix. 28: 'Verily, I say unto you, that ye which have followed me,—in the regeneration, when the Son of Man shall sit in the throne of his glory,—ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' The sitting of the Son of Man on the throne of his glory must be the same in both places; and therefore as the first is at this time of the *advent*, and the latter at the time of the *regeneration*, so the regeneration here spoken of must be at the advent, and can be no other than that mentioned in Romans viii. 18—23, when the earth shall be renewed, and the creature delivered, &c.

The other passage is Matt. xiii. 43: 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' The context shows that the *angels* are sent forth at this time 'to gather out of the Lord's kingdom all things that offend'; (verse 13,) and the context shows in the former instance that the *angels* come with our Lord when he sits on the throne of his glory: that a separation is made of the sheep and goats, in the same manner as in this instance of the wheat and tares: that as the goats are bid to depart into everlasting fire, so the tares are bound up in bundles for the burning; and that as the righteous are in the former instance invited to come and 'inherit the kingdom,' so in this latter instance they 'shine forth as the sun' in it. Both places refer to the same period; and this [as we have seen by the former parallelism] is at the regeneration, or millennial era, when the earth shall be renewed and yield its increase; the same period again as that in Romans viii. 18—23, viz.: 'the manifestation of the sons of God,' when the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The Lord further connects the period of the advent with his kingdom, first in Luke xii. 32—36, when he declares to his disciples that it is the good pleasure of their heavenly Father to give them the *kingdom*; and then exhorts them to sit loosely to the things of this world, that they may be as men that *wait* for their Lord, *when he will return from the wedding*. Secondly, in Luke xxi. 25—31, he describes the signs which shall terminate the times of the Gentiles, and usher in the *coming* of the Son of Man with power and great glory; (verse 27:) and when they see these signs begin to come to pass, they are to understand that 'their *redemption* and the *kingdom* of God are nigh at hand.' Ver. 28—31.

The Apostles in like manner connect the advent with the kingdom, an instance or two of which connection will suffice.

In 2 Tim. iv. 1, St. Paul gives Timothy a solemn charge before God and the Lord Jesus Christ, who, he says, shall judge the quick and dead at *his appearing and his kingdom*—thus making the judgment of the quick [or living] and of the dead, together with the appearing and kingdom of Christ, to commence or transpire at the same period. The mention of the *judgment* of quick and dead in this connection, however it may prove that the kingdom is necessarily future, will with some appear to postpone it to a period subsequent to the millennium.—This however only betrays that their notions of the *judgment* are not according to the general tenor of the Scriptures, [as will hereafter be seen,] and that they must seek for some more just and comprehensive view of that important subject. For the present, it must suffice to bring forward one other passage from St. Paul.

In 1 Cor. xv. it is revealed that there is an *order* in the resurrection, viz. 1st, 'Christ, the first fruits'; (verse 23,) with whom may be included that 'handful' as it were of saints, who came out of their graves after the resurrection of Christ, (Matt. xxvii. 52, 53,) and who together constituted the *sheaf* of the first fruits of the harvest. Lev. xxvii. 10. 2nd. 'They that at the coming of Christ belong to him'; (ver. 23,) in which must be included the *dead* in Christ, who are to rise first, and the *living* or quick, who shall be 'caught up together with them in

the clouds to meet the Lord in the air.' The 1 Thess. iv. 15—17, where this is made mention of, evidently relates to the same period spoken of in 1 Cor. xv. for here also it is said, 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last *trump*'; and in Thessalonians it is declared to be, when the Lord shall descend, 'with the voice of the archangel and the trump of God.' But, thirdly, it is stated, 'Then cometh the end,' or, as it is in the original, 'then the end,' (ver. 24.) The three periods or epochs in this order of the resurrection are thus distinctly marked: 'Christ, the first fruits';—'afterward they that are Christ's *at his coming*';—'then the end.'—And what is this end? It is declared to be the period 'when he shall have *delivered up the kingdom* to God, even the FATHER; when he shall have put down all rule and all authority and power.' Now there must be some period of time, during which the Lord shall reign, and the saints possess the kingdom with him: we have seen that this period cannot be in this present dispensation; but that it is to be at the *Lord's advent*; and we here see that *after* the advent, which closes this dispensation, is to follow the end when he shall have reigned. The interval therefore must be *between* the advent and that end when he resigns the kingdom unto God, who shall then be all in all. And this corresponds with what is revealed in Daniel vii.; where 'the thrones are cast down,' that is placed or set down (*etetesan*, Sept.) and judgment is given to the saints, and they 'take away his dominion, to consume and destroy it to the end,' at which period of the expiration of the fourth kingdom it is, that the kingdom of the Son of man is first spoken of as a kingdom.—Compare verses 8, 9, and 21—27. It also corresponds with Rev. xx. 4. 'And I saw thrones, and they sat upon them, and judgment was given unto them,' &c., 'and they lived and reigned with Christ a thousand years:' after which the rest of the dead live, [v. 5.] and the books are again opened, and a judgment occurs, not of the saints, nor by the saints, but those only whose names are not found in the book of life, [ver. 12, 15.]

5. It remains only to notice a few of those passages, which may appear, at the first glance, to a person whose mind is prepossessed with the notion of the kingdom being this present Christian dispensation, somewhat irreconcileable with what has been stated.

It has been admitted already, that there is in the expression *kingdom of heaven*, or *kingdom of God*, a reference sometimes only to the circumstances of the *religion* of Christ. The passages of Scripture in which the kingdom is mentioned may consequently be divided into three classes. First, those which are so expressly referable to the future glorious kingdom, [as has been the case with most of those already adduced,] that they do not obviously bear any other sense. Secondly, those not immediately applicable to the circumstances of the future glorious kingdom, and which must therefore be limited to the *religion*; as for example, Matt. xi. 15; xxi. 43; Luke xii. 34. The third class [and that a numerous class] may be referred to either, or to both; as Matt. vi. 33.—

The second class, however, ought not to be considered as contradictory to the others, nor in any way nugatory of them. The Christian religion, with its ordinances, and doctrines, and that in-

visible spiritual aid promised to the believer, is to be considered only as a means to an end.—The publication of these things is that 'gospel of the kingdom,' by which men are instructed, warned, or exhorted, in regard to the only mode by which they can ultimately attain to the glories of the kingdom.

But there are, among the class of texts just adverted to, some which speak of the kingdom of God as being *at hand*, [Matt. iii. 2.] as come *nigh* to them, [Luke x. 11.] and as come *unto* and *upon* them, [Matt. xii. 28; Luke xi. 20,] and this during the time of our Lord's ministry. But these may again be explained upon the same principle that is to be applied to the remaining texts of that class. See a previous article. But besides this, it must be observed that there are many things which are in their fulness and final consummation yet future, whilst yet they are frequently spoken of as already enjoyed.—I will here instance the *adoption*, which is not made manifest until the *body* is redeemed from death, as declared in Rom. viii. 23; whilst yet, in verse 15, we are said to have received the spirit of adoption. What is said of the redemption of the body shows us further that *redemption* is in its completion a thing future; even as in Ephesians iv. 30, we are said to be sealed by the Spirit unto the *day of redemption*. And yet again, in Ephes. i. 7, it is said in reference to Christ, 'in whom we have redemption through his blood.' Once more, *salvation* is spoken of as a thing future in the following places, Rom. xiii. 11; 1 Thes. v. 8; Heb. ix. 28; 1 Pet. i. 5; and yet in the following it is spoken as already arrived and received, Luke ii. 30; xix. 9; Rom. xi. 11; 2 Cor. vi. 2; Tit. ii. 11.—Now the latter texts cannot contradict the former; they must therefore refer to the 'giving knowledge of salvation,' or the receiving the grace whereby we are led to embrace the *hope* of salvation, and become meet for it. And those texts, therefore, which speak of the kingdom as already at hand, or as being come, have precisely the same relation, as in the above examples concerning redemption and salvation, to the other texts which postpone it to a future time.

There are however some three or four particular texts yet to be noticed, which seem to oppose a difficulty in the way of this view of the subject.

There is first the saying of the thief upon the cross—'Lord remember me when thou comest into thy kingdom'; [Luke xxiii. 42,] which conveys an impression, that Jesus entered into his kingdom after his death. It ought not, under any view of it, to be considered as a contradiction to those texts, which plainly declare that his kingdom shall be at his appearing; but the fact is, that the original is, 'when thou comest in [en] thy kingdom:' so that this text, when properly translated is strongly confirmatory of the view here taken.

The next is Luke xvii. 20, 21—'The kingdom of God cometh not with observation; neither shall they say, Lo here, or, Lo there! for behold, the kingdom of God is *within* you.' The ordinary interpretation given by commentators is,—that the kingdom of God *within* them, must signify the dominion of grace in the heart: which interpretation would not so offend against the general tenor of the word of God, if it were not sought to force a similar sense, by virtue of

Catharine M. C. Venner

the supposed meaning of this place, on all texts where mention is made of the kingdom. Many difficulties would thence arise: to instance one, —it would imply, that Joseph of Arimathea, who was still waiting for the kingdom [Mark xv. 43,] was without this inward grace, whilst the Pharisees possessed it. Certainly Joseph could not have been waiting for the kingdom in that spirit of faith and patience, which the mention of him seems to imply, unless the kingdom of God has been within him in a spiritual sense. Other commentators would therefore interpret it, ‘The kingdom of God is among you.’ But it does not appear that the word rendered within [εντος] is ever used by the Greek writers of the Old or New Testaments in the sense contended for; and it is extremely doubtful if profane writers so use it. And if this were the sense of it, how again could Joseph of Arimathea be said to be waiting for the kingdom, seeing it was already among them. In the spiritual sense, then, the kingdom cometh not with observation; for the Spirit is like the wind, ‘we can see from whence it cometh, nor whither it goeth.’ But in regard to the manifestation of the kingdom, our Lord has himself described the signs, by which we may observe its approach, and know that the kingdom of God draweth nigh. And he clearly shows that it was not manifested in his days, since [as before has been stated] he spake a parable for the express purpose of correcting the erroneous notions of some, who thought that it was about immediately to appear.

Another text brought forward as an objection by some is John xviii. 36. ‘My kingdom is not of this world.’ On this Koppe, whose Ex-cursus on this subject has before been adverted to, observes:—In fine, John xvii. 36, I cannot see to signify any thing but this [which we learn from the whole tenor of the life and doctrines of Jesus.] that the kingdom of Christ would not be like the kingdom of men; that is, especially, it would not be established by human power, nor by the might of human armies. This was the only thing that was required to be stated by the Roman governor to deliver him from the fear that Jesus might in any degree assuage the authority of the Roman Empire. In addition to this observation it may be stated here, that throughout what has been advanced concerning the kingdom of God appearing in power and glory in the earth, it is the world to come whereof we speak, and not the world as it now is.

There is, however, a text which at first view opposes a more formidable objection to the doctrine here advocated; viz. Mark ix. 1. ‘There be some standing here which shall not taste of death until they see the kingdom of God come with p[er]f[ect]ion.’ St. Matthew has it, ‘till they see the Son of Man coming in his kingdom.’ xvi. 28. Certainly these expressions—the kingdom of God coming with power, and the Son of Man coming in his kingdom, are as strongly descriptive of the majesty of that kingdom, as they well can be; and seeing that this demonstration of the power of it was to be beheld by some of those then standing by, and that it must be superior to that already witnessed by them, [such as the casting out devils, raising the dead, &c.,] there seems to be nothing to which it can at all answer during the life time of any of that generation, but the destruction of Jerusalem, or the pentecostal effusion of the Spirit; both of which have consequently been called the power and coming of the Lord Jesus Christ, in reference to this place. It happens, however, in this instance, that the context is entirely overlooked. In all three of the gospels in which this declaration of our Lord is recorded, [Matt. xvi., xvi.; Mark ix., and Luke ix.] it is immediately followed, without any other matter intervening, by the narrative that Jesus, a few days after this saying, took Peter, James and John up into the mount, and was transfigured before them, and that Moses and Elijah appeared with them in glory. Now the connection of this narrative with the previous saying, in all three instances, —made more strikingly so in St. Luke by his

introduction of it; and it came to pass about eight days after these sayings, he took Peter, &c., might lead to the conclusion, that this transfiguration was an exhibition, in the way of pattern, to the Apostles of the power and majesty which Jesus should display, when he should come in the glory of his kingdom: but it is put beyond reasonable question that it is so, by Peter who was one of the three witnesses to it; for he tells us in his second Epistle.—‘We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty;’ and he then proceeds to point to this transaction, and to the voice of the Father which came from out of the excellent glory, which they also heard when they were in his in the holy mount.’ 2 Pet. i. 16-18. This shows therefore, that our Lord did not allude, in his declaration [Mark ix. 1,] to the period when his power and coming should commence; but to that visible specimen and earnest of it, which he here gave them.—English Literalist.

Communications.

Original.

The New Covenant.—What is it?

BY JOEL A. SIMONDS.

It is not the covenant made with the children of Israel when they came out of Egypt. For God it was not according to that covenant? Jer. xxxi. 32.

It is not the covenant by which men are saved in the gospel dispensation.

We are saved by faith in the covenant, or promise which God gave to Abraham. Abraham believed God and it was accounted to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead. Know ye therefore that they which are of faith the same are the children of Abraham. Now to Abraham and his seed were the promises made, which seed is Christ.—Therefore, if we are Christ’s by faith, then are we Abraham’s seed, and heirs according to the promise. If then, we are saved, it is by faith in the covenant which God made with Abraham four hundred and thirty years before the law was given to Moses on Sinai. It is written, ‘The just shall live by faith.’ We walk by faith, not by sight. Ye are all the children of God by faith in Jesus Christ.

The good men and women enumerated in the Heb. xi. all died in faith, we also wait for the hope of righteousness by faith. But why lay so much stress upon faith. Because faith is the condition in the covenant by which Abraham and the prophets, and the apostles and primitive christians, and we ourselves, are saved. It is the essential characteristic of all of Abraham’s spiritual seed. This seed, then live by faith made to Abraham through his own seed (Christ) to be fulfilled at the resurrection of the just. Therefore the New Covenant can have no application whatever, to the spiritual seed of Abraham, who are to be saved on the condition of faith.

WHAT IS THE NEW COVENANT?

It is described in Jer. xxxi. 31, 34. ‘Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them saith the Lord, but this shall be the covenant that I will make with the house of Israel, after those days saith the Lord. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.’

This description of the New Covenant suggests several points of inquiry.

With whom was this covenant to be made? With the house of Israel and with the house of Judah, for so God said. But does this refer to the literal or spiritual Judah? Let the circumstances connected with the house of Israel and the house of Judah addressed in this passage, determine whether it refers to the literal or spiritual house of Israel.

Jer. xxxi. 37. ‘Behold I will gather them, (the house of Israel and of Judah) out of all countries whether I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place.’ Has God driven spiritual Israel into all countries in his anger, and in his fury, and great wrath? If so, when and where has he done it? Has he driven literal Israel out from the land of Israel into all countries in this manner? he has, (see their history,) this passage then applies to literal Israel.

Ezek. xxxvi. 17. ‘When the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings, wherefore I poured my fury upon them, and I scattered them among the heathen, but I had pity, for mine holy name which the house of Israel had profaned among the heathen, and I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean. A new heart will give you, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall dwell in the land that I gave to your fathers, and Israel shall dwell safely.’ This passage teaches that they shall first be gathered, and then saved, and dwell in their own land.

Jer. xxxiv. 6. ‘Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, and I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first, and I will cleanse them from all their iniquity.’ Verse 14. ‘Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and unto the house of Judah. In those days and at that time I will cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely.’ The good thing spoken of is their being gathered and cleansed from their iniquity and established in their own land, under the reign of the righteous branch which will grow up unto David, and execute judgment and justice in the land.

Ezek. xxxii. 23-31. Under the figure of a shepherd and his flock, the Lord says, ‘And I will set up one shepherd over them, even my servant David, he shall feed them and he shall be their shepherd, and I will make with them a covenant of peace.’ This is the new covenant, to be fulfilled at the resurrection of the just. Those with whom the new covenant will be made, will dwell safely. But those who are made heirs with Abraham by faith in the gospel, are as sheep in the midst of wolves, until the time of what is called the gospel dispensation.

Those with whom the new covenant will be made, will dwell safely. But those who are made heirs with Abraham by faith in the gospel, are as sheep in the midst of wolves, until the time of what is called the gospel dispensation.

Those with whom the new covenant will be made, have the law of God so written in their hearts, that they shall not depart from him. But those that believe the gospel, are continually liable to sin, and have to watch and pray, lest they enter into temptation.

Those with whom the new covenant will be made, have the law of God so written in their hearts, that they shall not depart from him. But those that believe the gospel, are continually liable to sin, and have to watch and pray, lest they enter into temptation.

Has this item in the new covenant been fulfilled to spiritual Israel? Who has been made the partaker of such a blessing as this? None. It is reserved for the house of Israel and the house of Judah, when God shall take away their sins. If it should be claimed by any, that this covenant is fulfilled to spiritual Israel in the present dispensation, let them be reminded that spiritual Israel stand by faith, and that the greatest blessing she can receive, is received only by faith, and not in fact.

The next item is, God will be their God, and they shall be his people. I will be their God, and they shall be my people. They shall be my people, and I will be their God.’ Ezek. xxxv. 28. ‘And ye shall dwell in the land that I gave to your fathers, and I will be your God.’

Ezek. xxxix. 28, 29. ‘Therefore, thus saith the Lord God, Now will I bring again the cap-

to literal Israel, until the fulness of the Gentiles be come in, at which time the Deliverer should come out of Zion, and turn away ungodliness from Jacob, and then says, ‘This is my covenant unto them (literal Israel) when I shall take away their sins.’ It will hardly be claimed that blindness in part has happened to spiritual Israel, consequently the new covenant that is to be made with the house of Israel and with the house of Judah, will be made with literal Israel.

their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of their dwelling places, wherein they have sinned, and I will cleanse them, so shall they be my people, and I will be their God.’

These Scriptures teach that when the house of Israel and the house of Judah shall dwell in their own land, and when God shall occupy them and take away their sin, that they shall desile themselves no more with their idols, nor with their detestable things, nor with any of their transgressions, then, God will be their God, and they shall be his people.

Has this part of the covenant been fulfilled to spiritual Israel, in the present dispensation? I do not see how that fact could be taught.

Two or three passages from the New Testament must close our testimony on this point.

Rom. xi. 25, 27. ‘Blindness in part is happened unto Israel.’ How long? ‘Until the fulness of the Gentiles be come in.’ How will this blindness be removed? ‘The Deliverer will come to Zion, and turn away ungodliness from Jacob,’ and he will make his covenant of peace with them and take away their sins.

Matt. xxiii. 39, 40. Christ said to the Jews, ‘Behold, your house is left unto you desolate.’ How long? ‘For I say unto you, ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord.’ When the Lord comes, the house of Israel will receive him.

Ezek. xxxix. 21, 22. ‘And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.’

These passages teach that, when God shall set his glory among the heathen, so that all the heathen shall see the judgment that he has executed. And when he shall have gathered the house of Israel out of their enemies’ lands, and be sanctified in them in the sight of many nations, then they shall know that he is the Lord their God, from that day, and forward.

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Has this part of the covenant been fulfilled to spiritual Israel, during the present dispensation? No. When has it not been necessary to teach our neighbor to know the Lord? When has it not been necessary to go into all the world and preach the gospel? The very basis of hope in this dispensation, is the gospel: ‘Go ye into all the world and preach the gospel to every creature.’ Faith, the condition of the gospel, upon which the very existence of spiritual Israel depends, comes by hearing and hearing the Word of God.’ How shall they believe in him of whom they have not heard, and how shall they hear without a preacher? The new covenant then cannot be fulfilled until after the close of what is called the gospel dispensation.

Those with whom the new covenant will be made, will dwell safely. But those who are made heirs with Abraham by faith in the gospel, are as sheep in the midst of wolves, until the time of what is called the gospel dispensation.

Those with whom the new covenant will be made, have the law of God so written in their hearts, that they shall not depart from him. But those that believe the gospel, are continually liable to sin, and have to watch and pray, lest they enter into temptation.

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The new covenant begins where the gospel preached to Abraham is fulfilled. The new covenant dispensation, is in the kingdom, concerning which the gospel is the news.

He stated that the doctrine that W. had been preaching, never had made men any better, but its direct tendency was to make them worse, and that it made Infidels and Universalists, for it was

just what they liked.

He stated again that the doctrine he had preached would annihilate infidels, which Bro. W. explained time and again, and declared that through the resurrection of Christ, they would have a resurrection. He stated again that he was once an infidel, and believed just as W. does that when a man dies that would be the end of him, but by reading the Bible he became convinced that he had an immortal soul, and for fear of eternal torments he repented, and turned to God, and the preaching of eternal torments had converted thousands, and that thousands were now in heaven praising God and rejoicing there, that they ever heard the doctrine of eternal torments! That is indeed serving God through fear of the devil!

He finally closed by saying that his sword was drawn, and he would war against this storm, this infidelity, for it was a doctrine of the devil, and he would do all he could to drive it back to its native hell!

Such remarks as these—his strongest arguments—will only do for sectarian bigots like himself.

When Mr. F. got through Bro. W. asked the privilege of simply correcting some misrepresentations. They would not give him the privilege. A request was then made for the house for Bro. W. to preach in the next evening, but it could not be had. Bro. W. then gave notice that he would review Mr. F.’s last speech the next Sunday, and the result is that many minds are become interested in the great truth of eternal life through Christ only.

But you cannot imagine the bitterness manifested by some against this truth; yet it is mighty and will prevail. It is like fire in dry stubble in a windy day: the more it is beaten, the more rapidly it will spread. But I must stop before I weary you, and the patience of your readers. Truly, I would say in conclusion, that the truth is gaining ground here, amidst all opposition, and hope it will until the day of Christ. I hope, Bro. Marsh, that you and all the dear brethren and sisters who are looking for the coming of our King, will remember us in Pennsylvania, and not forget that we are with you, strangers and pilgrims, but very near the glorious inheritance for which our fathers looked and for which we now sigh. There all the friends of Jesus will meet in one family, and their happiness will know no sorrow, and all tears will be wiped away, and all the people will be righteous, and rejoice for evermore. Amen.

Mr. F. made many hard remarks, called Bro. W. a perfect ignoramus, a disciple of Storrs,—said he had endorsed the sentiments contained in George Storrs’s little contemptible book, which he held in his hand, and shook before the audience. He would then read from a work from Alexander Campbell, against the doctrine of final destruction of wicked men!

The discussion continued two days and two evenings, and all the time that each occupied was seven hours a each, and about half the time that Mr. F. occupied was spent in reading the writings of a man who would be shut out of a Methodist meeting house about as soon as George Storrs would.

Bro. W. paid no attention to what was read from Campbell, for it had nothing to do with the question, but every text of Scripture which Mr. F. quoted, Bro. W. noticed.

In one speech which Bro. W. made on the final destiny of the wicked, he quoted between fifteen and twenty texts of Scripture, and Mr. F. met them all by simply saying, they all had reference to temporal judgments, and in fact he did not notice one fourth part of the texts that Bro. W. quoted. Thus it continued till the second day in the afternoon, when it was moved for an adjournment. Mr. F. proposed that they make their last speeches that evening. No objections were made, and the meeting adjourned till 7 o’clock, at which time Bro. W. arose and said, I now design to prove the negative of this question.

First, From the divine record that God has given us, in regard to the condition of man in his present state.

Second, From the divine record that God has given us of the condition of man in death. And then from the divine record that God has given us of the wicked in their final destiny.

He then commenced on the first point, and went through the Bible on that point, and so also with the other two points, until his hour was up. (for they had an hour for their closing speech.)

The new covenant begins where the gospel is the news.

(A great thought is better than a good fortune, and the blessing of it is perpetual, the presence of it in the soul is like converse with an angel. He who has one such guest to dwell with him will not go abroad for society.

(Persons writing on business will save us much trouble by giving postoffice, county and State.

from the west on the face of the whole earth, and touched not the ground.' The word usually translated whirlwind,' says Kitto, 'means more properly a storm.' Hence the propriety of an expression in Ezek. xxviii. 9 'Thou shalt ascend and come like a storm; i.e., a whirlwind.' But who is to come like a storm? Gog and Magog, or as one writer expresses it, 'the Prince of Rosh,' i.e., Russia.—

42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Libyans, and the Ethiopians, shall be at his steps.'

From this it appears that he is to march into Egypt, and to possess himself of the treasures of that land.

44. But tidings out of the east and out of the north shall trouble him: therefore shall go forth with great fury to destroy, and utterly to make away many.'

While in Egypt, 'tidings out of the east and out of the north shall trouble him?' It is well known that in the event of Turkey being invaded by Russia, England stands ready to resist the attack, at any moment. And inasmuch as England maintains a standing army in Asia, and a large body of troops at home, she has the power to invade Russia, both from the east and from the north.

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.'

'Tabernacles of his palace,' i.e., the tents of his princes and generals.' (Cot. Bible.)—

'Yet he shall come to his end, and none shall help him.' Here is to be a FINAL PAUSE; for Michael, or 'the lion of the tribe of Judah' is to meet him at the very spot where he stood 1800 years ago, and predicted the distress of nations, and the final overthrow of all the kingdoms of the world. 'Amon, even so, come, Lord Jesus.'

A Catechism designed as a Guide to a Proper Understanding of the Lord's Prayer, for the use of Sabbath Schools, Bible Classes, and Families. Machiasport, Me. Published by the Author.

This is the title of a nearly executed work of 108 pages, just published by Bro. J. Lenfest. The design, and something of the character of it may be learned from the following extracts from the PREFACE:

'The design of this little work is to furnish a guide to a proper understanding of the Lord's Prayer, and to introduce among children and others, the practice of comparing Scripture with Scripture, in order to a correct apprehension of what the will of the Lord is concerning us.'

'Our plan for doing this is, First: to bring together some of the most prominent passages, illustrative of the design of the Prayer, and dispose them as answers to the questions proposed.'

'Second: In order that the scholar may become familiar with the Bible, references are appended to many of the quotations, sometimes relating to the context, at others, to various parts of the book,—in our selections, always keeping in view our main design. Thus, the learner will be under the necessity of turning frequently to his Bible, and, by constant practice, may become familiar with the location of the different books.'

The Czar consented to yield Egypt, Syria, and in fact nearly all of Asiatic Turkey to Napoleon, provided the straits of the Dardanelles were reserved to himself: 'for,' said he, 'it is right that I should carry the key of my own house,' Gov. Koskoss, in a speech at Pittsburgh, stated that it is known, and publicly reported, that Russia has decided to incorporate Turkey. At Faneuil Hall, Boston, the same distinguished orator remarked, 'it was an inexorable necessity that Russia must attack Turkey to get this controlling power. He urged the necessity of an immediate preparation for this event. It might happen at any moment. Every week and month we expected to hear of it.' Thus, we perceive not only that Russia is in a condition to accomplish this work, but it is morally certain that she will do it. We may say of this subject as did Daniel, 'the dream is certain, and the interpretation thereof sure.'

41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.'

42. What is the second petition in the prayer?

43. 'Thy kingdom come.'

Lesson XV.

44. Orders for this book (with remittances, post paid) can be sent to Wm. A. Hall, 22 School street, Boston, Mass., or to the writer, Machiasport, Me.

Price, in cloth binding, single copies, 15 cts.; per doz. \$1.65. Stiff binding, single copies, 25 cents; per doz. \$2.65. Twenty-five per cent discount by the hundred.

45. Love worketh no ill to his neighbor.

Rejectors of Eternal Torment.

Q. 273. What constitutes a kingdom, in the full sense of the word?

A. Territory, subjects, and a king.

Q. 274. What is the territory of this kingdom?

A. The earth.

Q. 275. To whom has God given it?

A. To man.

Q. 276. What is the proof?

A. The word of the Psalmist: 'The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men.' Ps. cxv. 16.

It should be enough that God has said, 'The soul that sinneth, it shall die.' But as I have been requested to give a list of those who disbelieve the popular dogmas of the soul, or eternal torture, I give the following, aided by Elder Jacob Blain:

The learned Mr. Dodwell has shown that the early Christian Church did not recognize the dogma of man's natural immortality.

Irenæus, the disciple of Polycarp, who was contemporary with the Apostle John, says, 'Life is not from ourselves, but is bestowed according to the grace of God.' Hence he taught that one class would live forever and another would not.

See Panton Ham, Generations, &c., quoted Biblical Examiner, Vol. 7, p. 83. He also gives the following facts and names. The Christian poetry of the Fourth Century exhibits the faith that Life, or conscious existence, is the everlasting privilege of the righteous only.'

He quotes Paulinus Bishop of Nola, in proof. Then he quotes Jacopone da Todi, a Christian poet of the 15th century, as holding and teaching the same views.

Episcopalianians of distinction are known to have rejected the dogma of endless torture. The following names are given:

Henry More, D. D.

Dr. Tillotson, Archbishop of Canterbury.

Thomas Burnet, D. D.

William Whiston.

Sir L. Newton—See his biography.

Samuel Clarke, D. D.

William Paley, D. D.—author of natural Theology.

John Hey, D. D.—See his biography.

Bishop Warburton.

Bishop Hurd.

Bishop Thomas Newton.

Thomas Boughton.

James Brown, D. D.

James Leister.

Richard Clark, South Carolina.

John Tyler, Norwich, Ct.

Mr. Duchee, D. D., Philadelphia.

Archbishop Whately, John Foster and John Locke, the great metaphysician, are generally known as decided rejectors of the doctrine of endless woe.

Bro. Blain gives also the names of Bishop Law, Dr. L. Watts—and says that the honored Wesley and Prof. Stuart are understood to have changed their views as to eternal torment in their last days.

My object is to answer my inquirer, give information, and state truth. I ask the favor of Bro. Storrs' attention to this matter; also Dr. Thomas'. We want reliable information; hence we need a reference to the sources of evidence to prove that the persons referred to, did teach the destruction of all evil.

Melville, an eminent orthodox writer, in his sermons, found among Presbyterians, pp. 147, 8, (commenting on 1 Cor. xv. 28—When all things shall be subdued unto him,) says:

'The grand design of redemption, has all along been the extinction of evil from the universe, and the restoration of harmony throughout God's disorganized empire. Christ is appointed to subdue principalities and powers—'

'He must reign till all enemies are put under his feet.' Then will evil be finally expelled from the universe; and God may again look forth on his unlimited empire and declare it not defiled by a solitary stain. Thine will be the restitution of all things. Christ must master evil under its very form and in every consequence. At last, death itself being swallowed up in victory—the universe purged from all pollution and glowing with a richer than its pristine beauty—this will be

Bro. J. B. Cook.
Homeov Flats, (evening) Dec. 12.
Conesus Center, " " 14.
Dansville, Sunday, Dec. 16.

Bro. E. C. Cowles.
Geneva, Jan. 8th, and Sunday, the 9th, where
Bro. U. F. Farnay may appoint.

Bro. L. P. Judson.
Auburn, Sunday, Jan. 9.

Bro. N. A. Hitchcock.
Crane's Grove, Sunday, Jan. 9.

A Conference.

The postage on all three we have to PRE-PAY when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is ONE CENT for EACH ounce, or fraction of an ounce, for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

The Contrast, between Protestantism and the Gospel, Elias Dickson's, commencing Friday, January 28 at 2 P. M., to continue over the Lord's day following.

It is hoped that all the ministering and lay brethren who can possibly attend, will do so, both from Indiana, Michigan and other places. Should the brethren think proper to continue the discussion that was commenced at the Oswego Conference, relative to church order—it is hoped that they will come together prepared to protract the Conference for that purpose. In behalf of the brethren,

Weight 9 oz.

Plymouth, Ind., Dec. 14, 1852.

BUSINESS ITEMS.

W. GOFF.—Please give the address of M. Miner, that we may give credit.

W. PRATT.—Please give the address of S. West, that we may give him credit. His paper is not sent to Woodstock, Vt., as you say.

A. N. BENTLEY.—G. W. B. is in Providence, R. I.

[STEPHEN POWELL returns his paper with 'refused' written on it, but omits to give his address.] This we must know before we can comply with his request.

H. GARDNER.—Please give the name of your post office, that we may give you credit.

S. R. GLENN.—Your letter contained no money, and as the seal had not been broken, we suppose you forgot to put the money in the letter, as is frequently the case with others.

J. CATLIN.—You are paid to No. 479, we therefore continue to send.

M. H. PIKE.—Ten numbers more are your due.

J. LENFEST.—The discount at 20 per cent on the dollar would leave a balance of \$3.60.

G. NEEDHAM.—We cannot find it: if we do, we will comply with your request. Still we think sufficient has been said.

Died, at Cranberry Creek, Fulton county, of consumption, Miranda, only daughter of John and Elizabeth Everett, in the 18th year of her age. She gradually declined for about six months, when she fell asleep in Jesus, without a struggle or a groan. We did not perceive any anxiety about her eternal salvation, until about the time Bro. Wilson visited us in July. She then seemed anxious to attend the meetings, the week he went with us. His frequent presence and the prayers of her devoted mother, were soon unanswered by the dying of her daughter. She bore her sickness with Christian fortitude, and died in peace. Sister Ester is one of the four that meet on the Sabbath to pray with and for each other. Although she met with a great loss as a mother could, her family consisting of six sons and one daughter, the pride of her father and the affection of her brothers, her mother quietly submits and told the solemn audience at the funeral, that she should be the means of one soul being saved, she should think it more than her loss.

John Hey, D. D.—See his biography.

Bishop Warburton.

Bishop Hurd.

Bishop Thomas Newton.

Thomas Boughton.

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Second Advent Meetings.

Rochester—Irving Hall, Buffalo street, three times every

Lord's Day and Thursday evening.

Dansville—Franklin Hall, in S. W. Smith's new

block, east side of Main street.

Albion Hall, over H. G. Vananden's Drug

Store, every Sabbath.

Watervliet—Hazen's Hall, every Sunday

Waterloo—On the south side of the river, over Wat

kins' stores, on the plank road.

Oswego, N. Y.—Academy Hall, once in two weeks on

Sunday.

Manlius—Advent Hall, every Sunday.

Victor—One held every Sabbath in Advent Hall.

Liverpool—Temperance Hall, every Sunday, and Wednesday evenings.

New York—Corner of Grand and Elizabeth streets

whereas are the Sabbath.

Springfield, Mass.—Bro. Currier's Hall Spring street, every Sunday.

Providence, R. I.—Armeny Hall, entrance No. 12 Eddy

street, between We-mister and Broad streets. Preach

three times on the Sabbath. Prayer and conference

meetings, Tuesday and Friday evenings.

Wednesday evening, Brothman making appointments

requested to stay at which Hall.

Newark, N. J.—No. 143 Market street.

Boston, Mass.—Cochituate Hall, in Cochituate Place.

East Boston, Mass.—Meridian street Hall,

Worcester, Mass.—Warren Hall, Pearl st., near Main

Hartford, Ct

Poetry.

Original.

A Dream.

BY SOPHRONIA E. ADAMS.

I dreamed that I wandered where no man had trod,
In a garden of beauty, the garden of God,
It was not in heaven, I thought it was earth,
As lovely as in the first days of her birth.

The bright stars of morning, all joining the song,
The sons of God singing the anthem, full, long;
Unmarred by rebellion, unsullied with sin,
And harmony reigning, all tranquil within.

The pure flowing water, the river of life,
Unruffled its bosom; no discord, no strife;
No ear hath heard ever, and no eye hath seen,
Those strains so celestial, those valleys so green.

As fair and as sinless, as Eden in bloom,
When flowers were breathing untainted perfume;
Surpassing the warble of caroling bird,
The melody floating around me, I heard.

O sweetness ineffable, thrilling and clear!
Delighting, enchanting, it fell on my ear!
And fearlessly ruling, in boundless control,
A love for the holy encompassed my soul.

All vain the endeavor—I yield in despair;
No sound of earth ever can with it compare.
That angel of music, the seraph of song,*
Would listen enraptured. I know not how long.

When, suddenly turning, the orient sky—
A flaming car bearing the monarch on high;
A flood of light streaming o'er mountain and sea,
Came brilliantly beaming in glory on me!

A voice I heard saying, An emblem of peace,
The Sun hath arisen, now darkness shall cease;
The morning is breaking all beautiful, clear.
The spring-time of gladness is hastening near.

Earth again shall become as the garden of God,
And man freely enter where none hath e'er trod.
These words of strange meaning the charm having broke,
That hitherto bound me, from sleep I awoke.

I rose from my pillow, looked out on the night;
'Twas clouded in sable! I turned from the sight;
I longed to see rising the day-star on high.
And hope, the sweet syren, assured me 'twas nigh.

Then, lo, a bright gleam thro' the darkness I saw,
Its radiance filled me with wonder and awe:
The day-star ascending its throne in the skies;
Behold it in glory and grandeur arise!

A banner of love o'er the nations unfurled,
A scepter of righteousness ruling the world;
Joy, joy to the millions in anguish and pain,
Our earth is becoming an Eden again!

*Jenny Lind Goldschmidt.
Avon, Mich.

Miscellany.

Ancient Jerusalem.

(Continued.)

The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxvii. 2, 3.

RUNNING from the north-west to the south-east of Zion, lay the Tyropœon valley, which separated it respectively from Acra and Moriah. This valley is, with great reason, supposed by the learned Dr. Wilde to be the Millo of the Bible, where it is mentioned that David, Solomon, and other kings, 'built round about Zion from Millo and inwards.' Across this valley numerous bridges and flights of steps connected Zion with the other parts of the city—and it presented a great obstacle to Titus taking the upper city, after he had got possession of the temple. Here is now a vast accumulation of the debris of past ages, to an almost immeasurable depth, which, in the upper part, has nearly filled it up; the modern wall of the city crossing it; but there is no doubt, when the genius of discovery shall have winged his flight to this most ancient of cities, and when excavations shall be extensively made, that many interesting relics will come to light—perhaps the very capitals of the pillars and other decorations of the ancient temple of Solomon.

At the termination of the Tyropœon valley is the pool of Siloam, where the Redeemer sent the blind man, saying: 'Go wash in the pool of Siloam.' John ix. 7. Its fountain is cut deep into the rock, to which it is descended by a flight of steps through the arch above; beneath, the overflowing waters run into the pool, and from thence pass by a small stream to the Kidron, irrigating the king's gardens in their way. At this limpid fountain and by these gentle waters, which 'go softly,'—Isa. viii. 6—David and Solomon caught that inspiration which Milton in-

voked; and there is, perhaps, at this day not one relic of antiquity—for it is still preserved entire—that suggests more interesting recollections to the mind of the traveller who visits it.

'It was not without emotion,' says Bartlett, in his recent and delightful book, 'that we descended the steps of the fountain, worn and polished by ages; and as the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago—that kings and prophets have drunk of its consecrated waters—and that perhaps Jesus and his disciples have often reposed on those very steps in the course of his walks about the city.'

Immediately adjoining the pool of Siloam was the gate of the fountain, or gate between two walls. Through it the unfortunate Zedekiah endeavored to escape from the cruelty of the Babylonians. It is supposed to be also the gate called by Nehemiah the gate of the valley.

At the south of the temple lies the lower part of Mount Moriah. It was inhabited by the Nethinims or servants of the temple, and called Ophel or Ophland, and extended as far as the king's gardens: there was a gate going down into it from the temple. Upon the side of this hill still exists a fountain called the Well of the Virgin. Dr. Robinson tells us it is connected with that of Siloam by a passage excavated through the solid rock, 1750 feet in length, and that it was explored by him at imminent risk, he being obliged in some parts to crawl upon his hands and feet. It is still in nearly perfect preservation, and is supposed, as well as the pool of Siloam, to have been built by Solomon.

We now come to Mount Moriah, which was originally a craggy rock, where, according to Josephus, Abraham offered his son Isaac in sacrifice, and Jacob prayed, and beheld the vision of the ladder. We are told that 'Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.' 2 Chron. iii. 1.

The magnificent platform of Moriah was entirely the work of art—the north-western, or higher part, being cut down by Solomon, and the lower raised upon enormous arches; it was not, however, brought to its present extent until the days of Herod, who carried it far beyond the bounds of Solomon.

The walls surrounding it were, in some parts, immensely high, particularly on the south side, overlooking the Tyropœon, but some expressions regarding their height must have been exaggerations.

Here the temple was built by Solomon, and dedicated by him in the year B. C. 1004; and was burned by Nebuchadnezzar after it had lasted four hundred and sixteen years. It was rebuilt by Zerubbabel in the year B. C. 515; and again, with much greater extent and grandeur, by Herod.

'It was all covered,' says Josephus, 'with plates of gold, and shone more bright than the morning sun, and dazzled the eyes of those who beheld it. It seemed to strangers coming thither like a white mountain, for where it was not gilt with gold, it was white as milk.'

Such were the immense treasures which it contained, that Crassus took away money and bullion to the amount of ten thousand talents, besides one solid beam of gold which weighed three hundred pounds.

Solomon employed upwards of one hundred and fifty thousand persons, and Herod not less, in the construction of the temple, from which some idea may be formed of its magnitude.

The chief building, or inner temple, was, according to Josephus, 120 cubits, or 180 feet in height, and contained the holy of holies, in which were deposited the ark and sacred utensils; within it stood that remarkable rock alluded to in 1 Kings vi. 8, where it is said: 'They went up with winding stairs to the middle chamber,' and which is now under the center of the dome of the mosque of Omar, being 15 feet above the ordinary level: it is held in great

veneration by the Mahometans, who call it the *hagar sakhar*, or holy rock, and it is with great probability believed that the ark of the Lord, having in some of the sieges been secreted, still lies hidden in the undiscovered recesses below.

The pillars of Jachin and Boaz stood within the porch of the great building. This inner court was termed the Court of the Priests, none other being admitted within its precincts.

Here were the great altar of burnt offerings and the great brazen candle.

Beyond this court were placed the inner porches, with their cloisters, in which were the numerous chambers connected with the business of the temple.

The second court was that of the Israelites, to which strangers could not come—it was descended from the inner court by a grand flight of steps that went all round. In the surrounding porches and cloisters were the chambers of the men and women, where they held communications with the priests relative to sacrifices, purifications, and all other purposes of the Mosaic law.

The exterior enclosure was the court of the Gentiles, or outer court, from which Jesus expelled the traders, throwing down the tables of the money-changers.

The highest point of the temple is supposed to be the place where the Devil set Jesus, tempting him.

The gate on the east side is the beautiful gate of the temple, where 'the lame man lay whom Peter healed'; and the row of building in the same range is Solomon's Porch, where 'all the people ran to Peter and John, greatly wondering.'

In the outer enclosure, on the same side, is the golden gate, through which the Redeemer entered, amid the hosannas of the multitude.—The gate, still existing, is by some supposed to be the same, but there is no doubt that it at least stands upon the same site. It is walled up and guarded with great jealousy by the Turks, who believe that through it the Christians will one day enter in triumph and overturn their dominion in Palestine. It is most wonderful to read the prophecy of Ezekiel, and to behold the accomplishment of it:—'Then said the Lord unto me, This gate shall be shut; it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut.' Further on toward the south is shown a stone projecting from the wall, on which, they say Mahomet is to sit at the last day, to judge the world.

Such, in its grandeur, was the temple, that the Romans, daily accustomed to gaze on the Capitol, and to walk amidst the fane and porticos of the Forum, could not behold it without admiration; but, as the Savior said, 'Behold, your house is left unto you desolate;' so it hath been—as a dream it is passed away—not a stone was left standing upon a stone; for 'they were poured out at the head of every street,' and now are found no more; neither doth a vestige remain—the glory of Israel is departed—the word of the Lord has been accomplished—and the Romans have come and taken away their place and nation.

The castle or fortress of Antonia was built upon a lofty rock by the Asmoneon kings, to command the temple, and was originally called Baris; Herod, however, rebuilt it in a much grander manner, and called it Antonia, to flatter Mark Anthony, through whose intrigues at Rome he had obtained the sovereignty of Judea. The rock on which it stood was cut down straight, and covered with flags or slates, to add to its security and beauty. Two of its towers were higher than the rest, and overlooked the courts of the temple. Antonia and the whole north side of the temple was divided from Bezetha by a deep ditch. It was connected with the outer court by two flights of stairs. As long as the Romans held Jerusalem, there was always a strong guard here to repress any sedition that might arise among the people frequenting the temple on festival days. When Paul went up to Jerusalem, he 'entered the temple, and the Jews of Asia stirred up the people against him, and were going to kill him; but the centurian rescued him. But he, asking permission, stood

upon the stairs, and addressed the people. Acts xxi.

We now proceed to the hill Acra, upon which was built the Lower City. It was originally much higher, and Antiochus built a strong fortress upon it; but Simon Maccabæus destroyed the fortress, and for three years employed a large number of men in levelling the hill and filling up the adjoining valleys. It was connected with the temple by flights of stairs, and was the chief seat of business then, as at the present day. The streets were so closely crowded together, that the soldiers of Titus, after they had effected an entrance, became entangled, and were repulsed with great slaughter.

Upon the highest part of Acra, the palace of Helena was situated. She was Queen of Adiabene, but, with her son Monabazus, being converted to Judaism, left her own country and settled in Jerusalem. Some of the early writers tell us she subsequently became a Christian.

About a hundred yards from the bridge is at present a spot to which the Jews, having purchased liberty from the Turks, repair at intervals to gaze upon the foundation stones of their temple, and to weep over the desolation of Judah; here that hapless people, in poverty, sorrow, and contempt—slaves and strangers in the land of their fathers—cease not to cry: 'Woe unto us; 'the crown is fallen from our head; 'our inheritance is turned to strangers; our house to aliens.'

The Praetorium, or house of Pontius Pilate the governor connected with Antonia by a gallery. In the inner building, called the Hall of Judgment, Jesus was brought before Pilate, and in the outer, was the common hall, where he was scourged and crowned with thorns. In the tower outside is the arch of *Ecce Homo*; and from the window over it Pilate showed Jesus to the people, saying: 'Behold the man.' The steps leading from the Hall of Judgment into the court, down which Jesus, being condemned, was led, were conveyed by St. Helena to Rome, where they are still held in great veneration under the name of the Santa Scala.

The Dolorous Way extended from Pilate's house to Calvary, through it the Savior passed, bearing his cross. We may conceive the mournful procession passing along—the meek Redeemer, led like a sheep to the slaughter, bending beneath his heavy cross, amidst the scoffs and sneers of some, and the compassionate tears of others. Different stations on the way are still pointed out as the scenes of various incidents connected with that sad journey; at the corner of the street, the most afflicted of mothers, hastening to the place of judgment, beholds the man of sorrows, her beloved Son, and swoons at the sight; further on he falls beneath his cross, and Simon of Cyrene is called upon to help; still further, Veronica presses the napkin to his face. He passes beneath the gate of judgment, the tender sympathies of some of the gentle daughters of Judah are exhibited, and he (alluding to the dreadful retribution so soon to fall upon the deicidal city) exclaims: 'Daughters of Jerusalem, weep not for me.' He ascends the rock of Calvary, and there upon its highest point he is crucified between thieves; the great work which he came to do is accomplished—man is redeemed—and, crying aloud, he yields up his spirit. His back is to that graceless city, his face to the west, from hence to be the seat of that faith he came to preach. Meanwhile, the skies are darkened; the graves are opened; a dreadful earthquake takes place; the veil of the temple is rent asunder; the rock on which he stands is split in twain, and the cleft still bears testimony, like the fissures in the rock of Meribah, that the hand of nature's God was there.

Mount Calvary, upon which there has been so much dispute, was simply a rocky eminence of Acra. The Empress Helena built a magnificent church upon the spot, cutting away the rock and filling up the parts below.

Here was also the holy sepulcher, where the body of the Lord was placed. 'There they laid Jesus, for the sepulcher was near at hand'—John xix. 42; and there the angel said to them: 'He is risen, he is not here: behold where they have laid him.' The sites of Calvary and the sepulcher have been, perhaps, more canvassed than any other within the topography of Jerusalem, but the unanswerable arguments of Dr. Wilde have settled the question, we trust, at rest forever.

Close to this is the gate of Judgment, through which Jesus passed to Calvary; and connected with it is the prison where Peter was confined, and from which he was delivered by the angel.

A little to the south-west of Calvary is the pool of Hezekiah, or pool of the sepulcher, and supposed by Dr. Robinson to be supplied from that of Gihon.

(To be Continued.)

ADVENT HARBINGER AND BIBLE ADVOCATE.

SEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 473.

ROCHESTER, N. Y., SATURDAY, JANUARY 15, 1853.

New Series—Vol. IV. No. 31.

Poetry.

From the Sabbath Recorder.

Israel.

"No man cared for my soul."—Psalm cxlii. 4.

Both wounded and naked a passenger lay,
In the clefts of the rocks, by the side of the way;
The shadows of death on his eyelids had set,
And dim was his vision, and cold was his sweat;
The robbers had spoiled him, and left him half dead,
With a stone for a pillow, the earth for his bed.
The priest and the Levite, that passed that day,
Shook their heads at the sufferer, and went on their way.
Alas for the victim, thus robbed and spoiled,
Unpitied, unsought, in this solitude wild;
No brother, no neighbor, his grief to console;
None cared for his sorrow—none cared for his soul.

On the shores, Palestina, thy mountains and vales,
In the clefts of the rocks, on the sides of thy hills,
In thy woodlands and vineyards, on the banks of thy flood,
Where the olive tree flourished, thy palaces stood.
Are thy sons robbed and wounded and abandoned for dead,
By the cold bleak way-side, with the earth for their bed,
Their wailings and sorrows unnoticed, unheard,
Save by the eye that ne'er sleeps, and the ear of their God.
And o'er Europe, and Asia, and Africa's strands,
On the isles of the sea, and in far distant lands,
Are the sons of the prophets and patriarchs given
To be spoiled of the world, and chastised of heaven.
No brother, no neighbor, their sufferings condole,
None cares for their sorrow, none cares for their soul.

* * * * *
But the night is far spent, and the day-spring is nigh,
And the star of thy promise is seen in the sky,
O'er Bethlehem's plains, and the land that was trod
By the feet of the prophets, and people of God.
His promise, O Israel! thy Maker will keep.
For the eye of thy God will not slumber nor sleep;
He cannot forget thee; though woman may prove
False to her offspring, the child of her love,
Yet thou art engraved on the palm of his hand,
His truth has been pledged, and his promise will stand.

Thy brother will seek thee, in anguish and grief,
Amazed at thy sufferings will hasten relief:
Thy wounds will he stanch, and the oil will apply,
Wipe the sweat from thy forehead, the tears from thine eye,
His garment spread o'er thee, new life to impart,
And the veil of thy darkness removed from thy heart;
His shoulders shall bear thee, though heavy the load,
To his home with the saints, and the house of his God.
Then the love he hath borne thee, will return on his head,
And its nectar imparted, "as life from the dead."
This glorious achievement, the earth shall record;
And the sanction of heaven shall be his reward.
Our Lord's declaration, in light shall be seen,
What thou didst unto them, thou hast done unto me;
And the carol of angels, make the heavens resound,
For the dead is alive, and the lost has been found;
The plan of redemption is fully unfurled;
And the cloud of God's presence envelops the world.

De Ruyter, Dec. 20, 1852.

J. M.

Communications.

Original.

Excommunication and Justification.

TRIAL OF A. F. SERVIS.

In the following vindication, we purpose presenting to your readers, a charge and specifications—decision of the committee—and a reasonable quantity of Scripture evidence, directly in support of the different specifications, each in their turn, and which, we think, are a complete refutation of the charge in question.

But before presenting the charge and specifications in their original style, we will transcribe in full, the decision of the committee, (embracing the charge above alluded to,) which is as follows:

We the undersigned having been appointed a Committee by the President of the Annual Conference of the Michigan District of the M. P. Church to sit on the trial of Rev. A. F. Servis, brought by the Quarterly Conference of Laporte, Co., upon the charge of having disseminated unscriptural doctrine, do, after a full and impartial hearing of the facts in the case, decide that the said charge is fully and amply sustained, and that he be expelled from the M. P. Church.

H. H. JOHNSON,
B. F. PARIS.
G. PARKINSON.

Committee.

That the candid may see what injustice their is in the above decision, we give in turn as proposed, what Scripture evidence is necessary to collect, contradictory thereto, after stating the following:

'CHARGE'—'DISSEMINATING UNSCRIPTURAL DOCTRINE.'

Specification First.—That man has no soul aside from matter, that his soul is a part of this corporeal body, or made out of the dust, earth, the same as the body will die and pass through a state of decomposition in the grave—being dead and in an unconscious state until the general resurrection.

We take an exception to the word 'general' in the above, for we ever have, (since our change of sentiment, for which we have been called in question,) and do still maintain, that a part of mankind, viz:—The saints who die in the Lord, will have a resurrection 1,000 years prior to the resurrection of the wicked, as we shall hereafter show. Nevertheless, in support of the above specification in the main, we offer the following Scriptures. We will commence with—

Gen. ii. 7. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'

Here it is asserted as plain as language can make it, that man as a whole, not excepting any part of him, was made of the dust of the ground. And it is further stated that God breathed into man's nostrils,—What? Not an immortal soul, or a soul of any kind, but the breath of life, and man BECAME, evidently, what he was not before, a LIVING soul in contradistinction to a dead soul.

Verses 16, 17. 'And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat.'

'But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof [Heb.] dying thou shalt die.'

It is evident from the foregoing penalty, that so long as Adam rendered obedience to his Creator, just so long would he have lived; but in case of disobedience, of which he was guilty, he instantly became a dying man doomed to death; as expressed in the sentence which God passed upon him. See iii. 19. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

Verses 22-24. 'And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take ALSO of the tree of life, and eat, and LIVE FOREVER.'

THEREFORE the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken,

'So he drove out the man, and he placed at the east of the garden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.'

It is evident from the foregoing testimony, that Adam did not possess immortality subsequent to the fall, or God would not have guarded the tree of life, to prevent Adam's eating thereof, and living forever, an immortal sinner.—Such he would have been, for the language is equivalent to saying, now, for fear that Adam

shall take also of the tree of life, and eat, and live forever, for this reason, i. e., the certainty of Adam's living forever, provided he ate of the tree of life, I [God] will drive out Adam, to till the ground from whence he was taken, i. e., Adam shall return to earth as he was, for disobedience: or in other words, Adam shall die and not live.

Job x. 18-22. 'Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost and no eye had seen me!

'I should have been as though I HAD NOT BEEN; I should have been carried from the womb to the grave.'

'Are not my days few? cease then, and let me alone, that I may take comfort a little.'

'Before I go whence I shall not return, even to the land of darkness, and the shadow of death;

'A land of darkness, as DARKNESS ITSELF; without any order, and where the light is as darkness.'

Although remarks on the above, to any length, would be superfluous, yet it is due to say, that if Job expected aught but unconsciousness in the grave after death, why did he wish to take comfort a little, before leaving the shores of time? why did he expect to be as though he never had an existence? and why, I ask, did Job expect no order, but on the contrary darkness; yea more, where the light, (if there be any at all) is as darkness itself.—Surely, it could not have been heaven, for God orders all things right in heaven.

xiv. 7-15. 'For there is hope of a tree, if it be cut down, that it will sprout again,' &c.—Please read.

'But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

'As the waters fail from the sea, and the flood decayeth and drieth up,

'So man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep.'

'O that thou wouldest hide me [not in heaven] in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

'If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.'

'Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.'

Remarks on so plain and positive evidence as the above, would be superfluous. We pass to notice—

Psalms xvii. 15. 'As for me, I will behold thy face in righteousness: I shall be satisfied [when I die into the kingdom, as the popular theory supposes? no, but] when I AWAKE in my likeness,' says the sweet psalmist David.

Psa. lxxviii. 10-12. 'Wilt thou show wonders to the dead? shall the dead arise and praise thee! Shall thy loving kindness be declared in the grave? or thy faithfulness in DESTRUCTION?

'Shall thy wonders be known in the dark? and thy righteousness in the land of FORGETFULNESS?

No language could be made use of, by way of inquiry, which would more clearly demonstrate the unconsciousness of the dead, and the necessity of a resurrection therefrom, in order to praise the Lord, than the above few sentences. Nor can it, as we conceive, be made to mean any thing else, without the fatal expediency of torturing to misapplication. Hence the propriety of that inquiry, 'shall the dead arise and praise

thee?' Showing that there can be no praising God after death, without a resurrection first.

Psa. cxlvii. 3, 4. 'Put not your trust in princes, nor in the son of man, in whom there is no help.'

'His breath goeth forth, he returneth to his earth; in that very day his THOUGHTS PERISH.'

Here our opponents are stranded who maintain that man has a principle within him which never ceases to think. For David declares that man's breath (that which God breathed into him) goeth forth, he (man) returneth to his earth, (the earth out of which God created man at first) and in that very day his (man's) THOUGHTS PERISH.

Eccl. iii. 19, 20. 'For that which befallith the sons of men befallith beasts; even one thing befallith them, as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no pre-eminence above a beast: for all is vanity.'

'All go unto one place; all are of the dust, and all turn to dust again.'

Here is wisdom expressed in a few sentences: the substance of which is, that man has no ascendancy or pre-eminence above the beast in death. Hence we are to found our hope, not upon the vague and useless idea of felicity at death, but upon the glorious doctrine of a resurrection, wherein we gain the pre-eminence above the brute.

ix. 5, 6. 'For the living know that they shall die: but the DEAD KNOW NOT ANYTHING, neither have they any more a reward; (present tense) for the memory of them is forgotten.'

'Also their love, and their hatred, and their envy, is now PERISHED; neither have they any more a portion forever in any thing that is done under the sun.'

Verse 10. 'Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

The above three verses clearly demonstrate man's unconsciousness during the interim, i. e., between death and the resurrection. For where there is neither love, hatred, envy, work, device, knowledge, nor wisdom; there can be no consciousness surely.

Isaiah xxviii. 18, 19. 'For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.'

'The living, the living, he shall praise thee, as I do this day: the father to thy children shall make known thy truth.'

There are other texts of Scripture, and that too in the chapter from which we have selected the above two verses, that favor the sentiments herein advocated. For in the seventeenth verse Hezekiah expresses himself as follows: 'For peace I had great bitterness: but thou hast in love to my soul delivered it (soul) from the pit of CORRUPTION.' It is further evident, that if the absurd doctrine of man's being both death and alive at the same time, was prevalent in the days of Hezekiah, God did by the mouth of Isaiah, give it (to say nothing of its advocates) a sharp reproof. For Isaiah in addressing Hezekiah says, 'Set thy house in order, for thou shalt DIE and NOT LIVE.' We now pass to the second specification.

Specification Second.—That this soul has no immortality only that which is put on in the resurrection of the just.

Herein our opponents have evidently missed their calculation. For if we have maintained that man's soul has no immortality, only that which is put on in the resurrection of the just, it is precisely what they believe and preach.—Therefore why do they try a member for propagating the sentiments which they hold to. But as we conceive, this second specification should have been made to read something as follows: That this soul has no immortality, nor will it have, until it puts it on in the resurrection of the just. For we maintain that man in his present state, has no immortality whatever. And in proof of which, we offer the following Scriptures.

Job iv. 17. 'Shall MORTAL MAN be more than just? shall a man be more pure than his maker?'

In the above, man is said to be mortal; but no Scripture of which we have any knowledge declares man to be immortal. We believe the term immortal is but twice made use of in the whole Bible; and in both instances it is applied to the Deity, one of which we will here adduce.

1 Timothy i. 17. 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.'

Here God is said to be immortal, in contradistinction to mortal man.

2 Timothy i. 10. 'But it is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.'

Here the great apostle names the medium through which immortality is brought to light; namely, *the gospel*. If so, it is a gospel blessing; and if a gospel blessing, it is to be sought for upon gospel terms; and if properly sought for by mankind, they will obtain it in the manner, and at the time, the gospel proposes to give it; namely, at the second advent of our Lord Jesus Christ, and the resurrection of the saints.

1 Timothy vi. 13-16. 'I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.' Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; *WHO ONLY HATH IMMORTALITY*, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.'

If God only hath immortality, it is evident that mankind are without it.

Romans ii. 6, 7. 'Who will render to every man according to his deeds.'

To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life.'

In the above it is stated in positive terms, that God will render 'eternal life' to them who by patient continuance in well-doing seek for immortality,' &c. If immortality is an inherent principle, why are we commanded to seek for that which we already possess. Well may we say, 'O consistency, thou art a jewel.'

1 Cor. xv. 53, 54. 'For this CORRUPTIBLE must put on INCORRUPTION, and this MORTAL must PUT ON IMMORTALITY. So when THIS CORRUPTIBLE shall have PUT ON INCORRUPTION, and this MORTAL shall have PUT ON IMMORTALITY, then shall be brought to pass the saying that is written, death is swallowed up in victory.'

In summing up our proof on this point, we will present the following alphabetical table:

a. Man in his present state is MORTAL. b. God is IMMORTAL. c. God only hath immortality. d. Mankind are commanded to SEEK for IMMORTALITY. e. The righteous will PUT ON IMMORTALITY at the resurrection of the just, the FIRST resurrection.

Specification Third.—That at Christ's second coming shall take place the resurrection of the just, then Christ shall sit on David's throne and

reign over the righteous on the earth a thousand years, at the expiration of this time the wicked shall be raised soul and body out of the grave, and be destroyed or killed the second time in like manner as at first, but without any possibility of a resurrection or life, afterward.'

The reader will observe, that the above specification is very lengthy, and it would require more matter (to say nothing of time) than my present limit will admit, to present all the evidence which the Scriptures afford, in proof of said specification. Therefore, we will briefly notice a few texts, which speak more directly upon the points at issue.

1 Cor. xv. 22, 23. 'For as in Adam all die, EVEN SO in Christ shall all be made alive.'

'But every man in his own order: Christ the first-fruits; afterward they that are Christ's AT HIS COMING.'

Here the apostle asserts a well-known fact, that through the disobedience of one man, all are doomed to death, literally; and by the obedience of one, all shall be made literally alive; but every man in his own order: Christ the first-fruits, or just born from the dead, afterward they that are Christ's, or saints if you please, at the coming of Christ. The order of events as here laid down, does not give the wicked a resurrection at the coming of our Lord.

1 Thess. iv. 13-18. 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.'

'For if we believe that Jesus died and rose again, EVEN SO THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.' For this we say unto you BY THE WORD OF THE LORD, that we which are alive and remain UNTO THE COMING OF THE LORD shall not prevent them which are ASLEEP.'

'FOR THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE ARCHANGEL, AND WITH THE TRUMP OF GOD: AND THE DEAD IN CHRIST SHALL RISE FIRST. THEN WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, TO MEET THE LORD IN THE AIR: AND SO SHALL WE EVER BE WITH THE LORD. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS.'

The reader will observe, by turning to the chapter from which we have selected the above, that Peter was speaking of David and his throne, as the verse preceding will plainly show. Also of Christ who should sit thereupon, according to the oath of Jehovah.

Acts xv. 14-17. 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.'

'And to this agree the words of the prophets, it is written.'

'After this (the visitation of the Gentiles) I WILL RETURN, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'

Rev. x. 5. 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.'

In the above, the apostle presents in a very clear manner, the Christian's 'hope'; and comforts his brethren with the best assurance, that as Jesus died and rose again from the grave, in the SAME MANNER will God bring the sleeping saints (not from heaven) but from the grave ALMOST, at the coming of Christ. In fact, the whole drift of the apostle's discourse is, upon the coming of our Lord and the resurrection of the saints, THE FIRST RESURRECTION.

We pass on to the second item in the third specification, speaking of David's throne, the occupant, Christ Jesus; and his reign, &c.

1 Kings ii. 11, 12. 'And the days that David reigned over Israel were forty years, seven years reigned he in Hebron, and thirty and three years reigned he in JERUSALEM.'

The above Scripture is so plain, in proof of the restoration of David's literal throne, that we feel it useless to offer remarks further, than to add by the way, that the time which must elapse between the uttering of these words and the accomplishing of the great work of restoring David's kingdom, is the present dispensation; the object of which is, (not to evangelize the world; but) to take out a people for God's name.

Agreeably to promise we now notice the reign of Christ, and the associate reign of his saints.

Jer. xxiii. 5, 6. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.'

Psa. cxxxii. 11. 'The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.'

Here God has promised David an heir to sit upon his throne, and has made oath at the surety of his fulfillment. And will God lie? never. Let God be true, should he prove every man a liar.

Dan. viii. 13, 14. 'I saw in the night visions,

and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.'

'Thus saith the Lord God; Remove the diamond, and take off the crown; this shall not be the same: exalt him that is low, and abuse him that is high.'

'I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him.'

The above is a description of what David's throne is, and has been ever since the days of Zedekiah. The kingdom is demolished, or overturned and it will be 'no more' until Jesus Christ, the grand heir of David's throne, shall come and take to himself his great power and reign.

Prov. xxix. 1. 'He that, being often reprobated, hardeneth his neck, shall suddenly be DESTROYED, and that without remedy.'

Here is a total destruction, without any interference whatever.

Jer. xl. 11, 12. 'Behold, all they that are incensed against thee shall be ashamed and confounded: they shall be as NOTHING, and they that strive with thee shall PERISH.'

'And thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as NOTHING, and as a THING OF NOUGHT.'

Surely, an individual becoming as NOTHING, &c., cannot suffer endless torment, for in such case, there would be no object upon which to inflict such punishment.

Ezek. xviii. 4. 'Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, IT SHALL DIE.' See also vers. 20.

Malachi iv. 1. 'For, behold, the day cometh that shall burn as an oven; and all the proud, yes; and all that do wickedly, shall be stubble: and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH.'

Matt. iii. 12. 'Whoso fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.'

It is evident, that if fire be not quenched, it will consume the object upon which it kindles. Therefore the wicked will 'consume away': then, and not till then, will the fire go out of itself.

Luke i. 31-33. 'And, behold, thou shalt conceive, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his FATHER DAVID.'

Rev. x. 1-6. We will commence with the fourth verse. 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, * * * and they lived and reigned with Christ a thousand years.'

'And he shall reign over the house of Jacob forever; and of his kingdom there shall be NO END.'

Chap. xi. 30. 'Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the word of God, * * * and they lived and reigned with Christ a thousand years.'

The reader will observe that the above verse, and what follows in close connection, is in proof of the thousand years reign of Christ, as stated in the third specification.

'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.'

In the above, the apostle presents in a very clear manner, the Christian's 'hope'; and comforts his brethren with the best assurance, that as Jesus died and rose again from the grave, in the SAME MANNER will God bring the sleeping saints (not from heaven) but from the grave ALMOST, at the coming of Christ. In fact, the whole drift of the apostle's discourse is, upon the coming of our Lord and the resurrection of the saints, THE FIRST RESURRECTION.

The reader will observe, by turning to the chapter from which we have selected the above, that Peter was speaking of David and his throne, as the verse preceding will plainly show. Also of Christ who should sit thereupon, according to the oath of Jehovah.

Acts xv. 14-17. 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.'

'And to this agree the words of the prophets, it is written.'

'After this (the visitation of the Gentiles) I WILL RETURN, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'

Rev. x. 5. 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.'

We pass on to the second item in the third specification, speaking of David's throne, the occupant, Christ Jesus; and his reign, &c.

1 Kings ii. 11, 12. 'And the days that David reigned over Israel were forty years, seven years reigned he in Hebron, and thirty and three years reigned he in JERUSALEM.'

The above Scripture is so plain, in proof of the restoration of David's literal throne, that we feel it useless to offer remarks further, than to add by the way, that the time which must elapse between the uttering of these words and the accomplishing of the great work of restoring David's kingdom, is the present dispensation; the object of which is, (not to evangelize the world; but) to take out a people for God's name.

Agreeably to promise we now notice the reign of Christ, and the associate reign of his saints.

Jer. xxiii. 5, 6. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.'

Psa. cxxxii. 11. 'The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.'

Here God has promised David an heir to sit upon his throne, and has made oath at the surety of his fulfillment. And will God lie? never. Let God be true, should he prove every man a liar.

Dan. viii. 13, 14. 'I saw in the night visions,

'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should SERVE HIM: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

Prov. xxix. 1. 'He that, being often reprobated, hardeneth his neck, shall suddenly be DESTROYED, and that without remedy.'

Here is a total destruction, without any interference whatever.

Jer. xl. 11, 12. 'Behold, all they that are incensed against thee shall be ashamed and confounded: they shall be as NOTHING, and they that strive with thee shall PERISH.'

'And thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as NOTHING, and as a THING OF NOUGHT.'

Surely, an individual becoming as NOTHING, &c., cannot suffer endless torment, for in such case, there would be no object upon which to inflict such punishment.

Ezek. xviii. 4. 'Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, IT SHALL DIE.'

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It is evident, that if fire be not quenched, it will consume the object upon which it kindles. Therefore the wicked will 'consume away': then, and not till then, will the fire go out of itself.

Lsa. liii. 10. 'Yet it pleased the Lord to bruise him; and he hath put him to grief: when thou shalt make his SOUL an offering for sin,' &c.

In proof of this last specification, we offer the following Scriptures:

Psa. xvi. 9, 10. 'Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. Forthwith will leave my SOUL in hell [the grave], neither will thou suffer thine HOLY One to see CORRUPTION.'

Here David is speaking of Christ, that his soul shall not be left in the GRAVE, nor his flesh see corruption.

Lsa. liii. 10. 'Yet it pleased the Lord to bruise him; and he hath put him to grief: when thou shalt make his SOUL an offering for sin,' &c.

Malachi iv. 1. 'Behold, all the day cometh that shall burn as an oven; and all the proud, yes; and all that do wickedly, shall be stubble: and the day that cometh shall BURN THEM UP, saith the Lord of hosts.'

Matt. xxvi. 38. 'Thus saith he unto them, My soul is exceeding sorrowful, even unto DEATH.'

A day or two since, we heard a Methodist minister say on a funeral occasion, that the soul of man was indestructible, and could not be destroyed, by any power whatever. How does this tally with the above declaration of Christ, 'rather fear him who is able to destroy both soul and body in hell.'

It is evident, that if fire be not quenched, it will consume the object upon which it kindles. Therefore the wicked will 'consume away': then, and not till then, will the fire go out of itself.

John xxvii. 10. 'Jesus saith unto her, Touch me not; for I AM NOT YET ASCENDED TO MY FATHER; but go to my brethren, MY MOURNING IS EXCEEDING SORROWFUL, even unto DEATH.'

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The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE! —PAUL.

ROCHESTER, SATURDAY, JANUARY 15, 1855.

THE HARBINGER.

By a reference to our acknowledgments on another page, of donations to aid in the publication of the *Harbinger*, it will be seen that some of its friends have responded to our recent appeal for help, after a right manner; for which they have our most grateful acknowledgments. They have set an example, which we humbly trust, will soon be imitated by many other equally worthy friends of the cause. There should, however, be a little delay in this matter as possible, as it is necessary for us to know on what to depend, before making preparations for the publication of the next volume of the paper.

So far as we have heard from the friends of the *Harbinger*, there is a uniform wish to have it continued weekly, and at its present size. This can, and will be done, if all do their duty in reference to it. As the matter is now clearly before our friends, we leave them to act as their judgment and the cause of truth may demand; but may let others speak occasionally in reference to the matter. They can adopt such measures as may seem most advisable to them to accomplish the object under consideration. The following note, and its contents, were received with sentiments of gratitude by us. Others have expressed their benevolent wishes in a similar manner. We give Bro. Cadwell's note, because it contains a proposition which appears to have been designed for publication. Those interested in the proposition, will read and respond to it, as duty may demand.

BRO. MARSH.—I am sorry on account of the embarrassment you labor under in publishing the *Harbinger*. I feel that I could not do without the *Harbinger*, weekly, and instead of having it reduced in size, I had rather have it enlarged. I will be one of hundred to furnish one thousand dollars, and how much more I may feel it my duty and privilege to do I know not, but hope I shall be able, from time to time, to do something for the above purpose.

I send you herein ten dollars.
Yours,
R. CADWELL.
South Cortland, N. Y., Jan. 3, 1855.

The spirit and practice of this proposition, is commendable, yet we would not limit all to the sum it specifies. Each one must do what they can, as the Lord has prospered them. Some can spare more and some less than ten dollars. Let each act conscientiously in the case, and the wants of the cause will be supplied, and the blessing of Him whom we serve, will rest on the benevolent giver.

LECTURE OF BRO. STORRS.

AGREABLY to appointment, Bro. Storrs, in his usual clear and impressive manner, delivered a lecture in this city on the evening of the 7th inst., on the 'French Empire.' He gave very weighty evidence in proof that the Bonaparte dynasty constitutes the beast that was, is not, and yet is, named in Rev. xvii. If Bro. Storrs is correct in his view of the matter, then one of the most important prophecies relating to earthly dynasties, in a train of actual fulfillment at this very moment, and their despotic and oppressive rule is rapidly drawing to a close; and the time is approaching very near when the King of kings, the rightful heir to the throne of David, will commence his reign. We design to speak more at length on this important subject, at another time. We will now present what Bro. Storrs has said on it in the *Bible Examiner* for the present month.

THE FRENCH EMPIRE.

The re-establishment of the Napoleon Dynasty in France, has opened a new chapter in prophecy, as clearly marking the time in which we live, as any event in modern history. The prophecy relating to this scene is found chiefly in Revelation 17th chapter.

In the prophecies of Scripture, a *beast* is the symbol of a *Dynasty*, or *Body of Rulers*. It does not include the *ruled*, or *subjects*. To suppose this is to destroy the harmony of prophecy. The same dynasty may be, and sometimes is, symbolized by different beasts. The seventh and eighth chapters of Daniel are presented in proof of this. It is not our object now to enter further into that argument, but to show that the Napoleon Dynasty is symbolized in Rev. xvii., and then briefly suggest its mission in this present development.

"At the opening of that chapter one of the angels having the seven last plagues, called John to view the position the great harlot occupied when he was going to judgment; and he beheld her seated on a

scarlet-colored beast, having seven heads and ten horns. That this harlot represents the Papal Dynasty, we shall not now stop to argue, as we consider that point long since settled. The corrupt body of rulers of that corrupt church appear supporting their power by taking refuge on the civil dynasty that is described by a scarlet colored beast. The description of that beast shows it to be a dynasty differing from any previous one. The Dragon, Rev. xii., has seven heads and ten horns, but has crowns on his heads. The first beast, Rev. xiii., has the same number of heads and horns, but has the crowns on his horns. The beast in the 17th chapter appears with the same number of heads and horns, but no mention is made of any crowns; and yet it is shown to have a family relation by the seven heads.

The peculiarities of this beast are, that it is 'the eighth, and is of the seven'—that 'it was, is not, and yet is'; and that it is, by ascending out of the abyss—the abyss. It had been in power—that power for a time is not; then, suddenly, it ascends from its non-existence and appears to the wonder of all except those whose names are in the book of life; that is, of all except the followers of Christ, for whose special benefit the prophecy was given; and who by a careful attention to the words of Christ are enabled to see the approaching consummation in the accuracy of the events fulfilling the prophecy.

In the information the angel gave John, he says, v. 10—"There are seven kings"—forms of government, or dynasties—"five are fallen, one is, the other is not yet come; and when he cometh he must come in a short space." The prophecy does not leave us in doubt—"The Lamb shall overcome them"; chap. xii. 14: "The beast was taken, and with him the false prophet that wrought miracles before him." These both were cast alive into a lake of fire and brimstone; chap. xii. 20. The 17th chapter had said, verse 11, he 'goeth into perdition'—is destroyed. The 20th chapter tells us this is done when he makes war on the 'King of kings and Lord of lords.' Then he—that is—this dynasty—goeth into perdition, or is destroyed, and that destruction is final.

Another instance is in the 50th verse of this fifteenth chapter: "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God." Guided by the only guide we have, and it is too obvious to admit of a mistake, that the kingdom spoken of in the text and the kingdom of God in this fiftieth verse is the same; that is, the kingdom, the immortal or resurrection saints of this chapter are to inherit after his coming. How can he give it up, unless he first gets possession of it?

2. He is not now reigning over the kingdom in our text; because if he was first to reign over it and then give it up, as some talk, he could not give it to the saints, which he is to do, as he himself tells us in Matt. xxv.

3. The kingdom is a future kingdom, because it is one that 'flesh and blood' or mortal men, do not and cannot inherit. But if it has been and now is, then 'flesh and blood' might, and do inherit, it, spiritually, as we are told the witnesses of Rev. xvi. reigned spiritually with Christ. It is a kingdom only to be inherited by the 'heir of all things,' and the 'joint heirs with him,' when the joint heirs shall be fitted to inherit with their elder brethren. Why does he introduce the kingdom into this chapter at all? Plainly because the resurrection, on which he was treating, will fit the heirs for their inheritance.

4. The kingdom is yet future, because when he arose from the dead he had not fulfilled one important part of his ministry. His sacrifice of himself was the antitypical offering of the goat for a sin offering on the great day of atonement, as well as of the paschal lamb. His baptism on that day was not a baptism of water, like the type. No, no—it was a baptism of death; and he was purified by the offering of his own blood, and passing the gates of death, he emerged from the dark valley, fitted to appear as our high priest, in the presence of God for us. When he had, by himself, purged our sins, sat down on the right hand of the Majesty on high!

5. Beloved reader, let us not forget, that this present life is of infinite value to us; because, if improved as God has enjoined and commanded, we may gain an unending life. May none of the cares, anxieties, pursuits or perplexities of this present life lead us to neglect the great and glorious prize of Immortality, Incorruptibility, Eternal Life; which can only be secured by a living union with Christ, the heavenly appointed Life-giver. May the Spirit of God be shed on us through him, that we may be aided to walk in the truth, and be made partakers of Everlasting Life thereby."

(Since issuing the last No. of the *Harbinger*, we have erased from our books a number of names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the *Harbinger* is withheld from them, they will pay up arrears and order it again.)

THE KINGDOM.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet."

1. WHAT kingdom does the apostle mean?

1. He does not mean a kingdom over which the Messiah is now reigning, or was then, because he was not then, and is not now reigning over a kingdom. He writes in this verse, just as if his Corinthian brethren were perfectly familiar with the subject, and needed not that he should explain it to them. We say they were. But how did they become so? It must have been either by his preaching or by this letter. If his former preaching and his present letter agree, then they could be at no loss to understand him; but if they did not agree, they must be left entirely to conjecture, and the apostle must have failed in his object. We say, and it is obvious, they did agree. But if not, we have but one rule to guide us in our investigations: we must follow the second. We cannot travel out of that, and give ourselves up to conjecture, thinking that he taught something else, knowing not what that something was.

We find then, that he speaks of the kingdom five times. Four times he calls it 'the kingdom of God.' In the 6th chapter, 9th and 10th verses, he says—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God?" In both instances he speaks of the kingdom of God as something yet in the future, not to be inherited by the classes named. But if it already existed and Jesus was then reigning over it, he should have said, the classes named do not (in the present tense) inherit it.

Another instance is in the 50th verse of this fifteenth chapter: "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God." Guided by the only guide we have, and it is too obvious to admit of a mistake, that the kingdom spoken of in the text and the kingdom of God in this fiftieth verse is the same; that is, the kingdom, the immortal or resurrection saints of this chapter are to inherit after his coming. How can he give it up, unless he first gets possession of it?

2. In doing this, he will, at no moment, cease to reign. When he begins to reign, it will be to continue forever.—"Of his kingdom there shall be no end, upon the throne of David," &c., &c. Many persons quote the text, as if to deliver up, in the text meant the same as to reign, to cease to reign. This is a mistake. It means no such thing. It is just equivalent to this: a horse has broke loose from the stable and is now in the hands of a thief; some officer of government delivers the animal out of the hands of the thief, takes him into his own hands and delivers him into the hands of the owner. Does the officer resign, or give up any authority, when he delivers up the horse? Assuredly not, but continues an officer still; and if there is more of the same work to do, he will stand ready to do it, but if not, to do such other duties as pertain to his office. Just so will it be with Christ. He will reign over any such kingdom now? We all know he does not. This is the kingdom, he has sat down, at the right hand of the Father, in expectation of it. It is the only one he ever intimated he expected.

3. The above view is sustained by the etymology of the original, and the *textus receptus*. Out of one hundred and twenty instances of its use, in the New Testament, I find but one where it denotes the resignation of anything, by the actor. It is found John xix. 30. Many instances occur, such as Matt. xxv. 20, 22. In all these, the owner did not relinquish his claim, but contrary. So in almost every instance of its use. So in this chapter, 3d verse—*For I delivered unto you first of all that which I also received.* Did Paul relinquish the gospel because he had delivered it to the Corinthians? Not he. Nor will Christ relinquish his crown, reign or kingdom, because he will deliver the latter out of the hands of the kingdom-thieves, and deliver it up to the Father. 'My Father and I are one,' said Jesus. 'All is yours, and ye are Christ's and Christ is God's' said the apostle. The kingdom will not go from Christ, because he takes it, and delivers it up to the Father—it will be his still.

4. When will the end come?

1. Then cometh the end? But when? 'When he shall have put down all rule and all authority and all power.' 'When he shall have delivered the kingdom, having put down all rule, as Dr. Murdoch has it, 'every prince, potentate,' &c. 'Now it is necessary that he should reign till he hath put all enemies under his feet,' or 'he is to reign,' &c. This reign is not now, for reasons already given. Every enlightened Christian knows that Christ is doing no such work, and cannot, till the times of the Gentiles, end. Moreover, the apostle has no more claims on a Christian, than it has on a dead man.

2. Chap. i. 6. To teach it is to trouble the saints and pervert the gospel of Christ.

3. Chap. ii. 4. To be under the law is to be in bondage, in opposition to being in the liberty we have in Christ.

4. Verse 16. No man is justified by the works of the law, but by the faith of Jesus Christ.

5. Verses 19, 20. He says he was DEAD to THE LAW, crucified with Christ, &c. That the law has no more claims on a Christian, than it has on a dead man.

6. Chap. iii. 1. To turn from Christ to the law, is to refuse to obey the truth.

7. Those who turn from Christ to keeping the law, are bewitched.

8. Verses 2-5. The Spirit was given, not by the works of the law, but by the hearing of faith.

9. Verse 6. Abraham's faith answered to him

ward, after that, &c.; and in every instance this is its true meaning. For the benefit of those not understanding the original—I give the texts where the word occurs. Mark iv. 17, 28; viii. 25; Luke viii. 12; John xii. 5; xix. 27; xx. 27; 1 Cor. xi. 28; xv. 5, 24; 1 Tim. ii. 13; iii. 10; Heb. xii. 9; Jas. i. 15.

Read for yourselves, and you will see that I am correct. There are no less than ten original words, occurring many hundred times, that are rendered by our Anglo Saxon word, *then*. But this occurs only in the texts I have given.

II. How then can he deliver up, what he has not got?

1. He cannot. But he can come into possession of it hereafter, and then 'deliver it up to God.'

This he will do. He is heir to David's throne and kingdom; and this is all the kingdom is heir to.

This kingdom will be taken out of the hands of the usurping power by the angels (Matt. 13: 41), and be given to him. Having established his kingdom—God having set his king on his holy hill of Zion, he will ask of God, and God will give him the heathen nations, and uttermost parts of the earth for a possession. Having sent forth his angels, and by them gathered out of his kingdom all things that offend; and having reclaimed the land, and caused the righteous to shine forth as the sun; having put down all rule, and all authority, and all power in the earth—redeemed, beautified and glorified it; and having completely restored it to pristine beauty; having redeemed, beautified and glorified the heirs; and having given it to them for an eternal inheritance, as God purposed in the beginning, he (paradise) will deliver up the kingdom to God the Father, at the end of the day of the Lord.

2. In doing this, he will, at no moment, cease to reign.

When he begins to reign, it will be to continue forever.—"Of his kingdom there shall be no end, upon the throne of David," &c., &c.

This is a mistake. It means no such thing.

It is just equivalent to this: a horse has broke loose from the stable and is now in the hands of a thief; some officer of government delivers the animal out of the hands of the thief, takes him into his own hands and delivers him into the hands of the owner.

Does the officer resign, or give up any authority, when he delivers up the horse? Assuredly not, but continues an officer still; and if there is more of the same work to do, he will stand ready to do it, but if not, to do such other duties as pertain to his office.

Just so will it be with Christ. He will reign over any such kingdom now? We all know he does not. This is the kingdom, he has sat down, at the right hand of the Father, in expectation of it. It is the only one he ever intimated he expected.

3. The above view is sustained by the etymology of the original, and the *textus receptus*. Out of one hundred and twenty instances of its use, in the New Testament, I find but one where it denotes the resignation of anything, by the actor. It is found John xix. 30. Many instances occur, such as Matt. xxv. 20, 22. In all these, the owner did not relinquish his claim, but contrary.

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'My Father and I are one,' said Jesus. 'All is yours, and ye are Christ's and Christ is God's' said the apostle. The kingdom will not go from Christ, because he takes it, and delivers it up to the Father—it will be his still.

5. The great idea is, to show that we are not under the law;—that it has no power over us;—that we have nothing to do with it, or any part of it. He urges it by the following considerations:

1. Chap. i. 6. He affirms it to be going from the grace of Christ unto another gospel.

2. Verse 7. To teach it is to trouble the saints and pervert the gospel of Christ.

3. Chap. ii. 4. To be under the law is to be in bondage, in opposition to being in the liberty we have in Christ.

4. Verse 16. No man is justified by the works of the law, but by the faith of Jesus Christ.

5. Verses 19, 20. He says he was DEAD to THE LAW, crucified with Christ, &c. That the law has no more claims on a Christian, than it has on a dead man.

6. Chap. iii. 1. To turn from Christ to the law, is to refuse to obey the truth.

7. Those who turn from Christ to keeping the law, are bewitched.

8. Verses 2-5. The Spirit was given, not by the works of the law, but by the hearing of faith.

9. Verse 6. Abraham's faith answered to him

all the ends of righteousness, and he was justified before God.

10. Verses 7-9. All who believe, are accepted with faithful Abraham.

11. Verse 10. Those who are under the law, are under the curse. So that, if the law is in force, the curse must be.

12. Verses 11, 12. The just are to live by faith.

But life by the law comes only by doing the things of the law. Therefore, the just are not to do the things of the law.

13. Verses 13, 14. Christ has redeemed us from the curse of the law, and as the curse and law are necessarily united, we have nothing to do with either.

Christians receive the blessing of Abraham through Jesus Christ, and the spirit of promise

to which they were cut off.

14. Verses 15-

"G. S.—This is a purely gratuitous assumption. Not a solitary expression of any such doctrine was ever known among the Jews till after their captivity in Babylon. They may be included in your 'few exceptions': they are, however, an important exception." Bishop Whately has shown conclusive proof, that the wisest of the Pagan Philosophers did nothing more than speculate on immortality, without ever satisfying their 'common sense' that immortality is an attribute of the soul. (See Appendix.)

"But supposing, contrary to fact, it could be shown that the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato, taught it? What if the sentiment abounds in Homer, Ovid and Virgil? Does this prove the doctrine true? If so, the prevalence of other sentiments, held by these nations and distinguished persons, upon the same principle of reasoning, must also be true. If you receive the pagan idea of immortality, you must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body!"

"The Hindoo view of this question, is the legitimate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection."

* * * * *

"STEARN'S.—When the saints' dead bodies shall be raised, their souls, which have been separated from them by death, will come and take possession of them." A re-union will take place which will never be dissolved. "For we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him." (1 Thess. iv. 14.) That is, when he comes to raise the dead in Christ, and to change those who are alive and remain, when we shall altogether be caught up in the clouds to meet the Lord in the air, then those who have been asleep in Jesus, who have died, and their spirits have departed to be with Christ, will be brought with him. They will come in their disembodied state to receive their resurrection bodies. This passage proves conclusively, that when Christians die, their spirits do NOT go to be with Christ in a conscious disembodied state. And it proves conclusively, that 'the hope' is, that as God brought up Christ from the dead, so will he bring up them also that sleep in Jesus. Your theory makes the resurrection void. According to it, the saints do not die, and Christ did not die; and so God neither raises the one nor the other from the dead. But the Son of God declareth: 'I am he that liveth and was dead!' Rev. i. 18. God had said, 'his soul' should be made an offering for sin'; and Jesus said, 'My soul is exceeding sorrowful even unto death.' Matt. xxvi. 38. Jesus died: yea, his soul came down to 'death'; but, 'God raised him from the dead.' Acts xiii. 30: yea, 'God hath raised him up, having loosed the pains [or cords] of death.' Acts ii. 24. Thus we have a good hope that God will bring with him from the cords of death all that have fallen asleep in Jesus: being united to him as members of his body, at the last trump they shall awake, who have slept in the dust of the earth." Dan. xi. 2. Being Christ's and having attained to the resurrection out from the dead ones, they cannot die anymore. Luke xx. 35, 36.

"Here are large exceptions to your assumed position of its 'being the common sense of the whole race, that the soul is immortal.' And we find these exceptions just where we might expect to find them, viz.: where the light of revelation sheds its illuminating beams! That country is Idumea! Here Job, that venerable patriarchal saint, who held communion with the Living God, and not with the Buthos or Demiurgus of the Chaldeans, Egyptians, &c.—here, I say, Job lived; and from this quarter we have, as Dr. Good expresses it, 'that astonishing and transcendent composition' called 'the Book of Job,' a work says he, 'that ought assuredly to raise the genius of Idumea above that of Greece,' &c., and may I not add, the knowledge of Job far above that of Zoroaster, Pythagoras, Socrates, Plato, Dr. Dick, and Mr. Stearns—all combined!

"Dr. Good continues—' Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditional belief of a future state of retributive justice, NOT BY THE NATURAL IMMORTALITY OF THE SOUL, BUT BY A RESURRECTION OF THE BODY!'

"Dr. Good makes this belief 'patriarchal or traditional'; but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

"Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, 'Ye shall not surely die'; or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing is certain, it did not originate from God, else Job would have been in possession of it; and I will put Job's knowledge and wisdom against all the

dead ones had gone BEFORE the living, and are now coming back in a disembodied state.—Thus does your theory pervert the words of our God shall annihilate them!' Tsoamat, in both places.

"Psa. ci. 5, 8. Another manifest prophecy of Messiah. 'Whoso privately slandereth his neighbor, he will be annihilated.' [Isomath.] 'I will early annihilate all the wicked of the land; that I may annihilate all wicked doers from the city of the Lord.' Here again, Tsoamat is the word, in both places.

"Psa. cxlii. 12. 'Of thy mercy annihilate all my enemies; ... annihilate all them that afflict my soul; for I am thy servant.' Tsoamat is the original, in both instances.

"These instances are sufficient for our purpose; but the Psalmist tells us, Psa. xxxvii. 20, after what manner they will be annihilated: 'The enemies of the Lord shall be at the feet of lambs; they shall consume: into smoke shall they consume away.' Such is to be the doom and end of wicked men: so saith Jehovah; and who has the impety to say, 'there is nothing in the doctrine of annihilation to restrain men from vice; nothing to check their most unbridled passions?' Let those who dare say it, know that they set themselves up to be wiser than God.

"One word on the supposed impossibility of annihilation. We are glad to know that thinking men are abandoning such a foolish conceit. Any child can be made to see the weakness of such an assumption. If an apple is eaten up, it—the apple—is annihilated; i. e., it is no longer an apple. If a glass globe is ground to powder, the globe is annihilated, though all its particles may remain; it is no longer a globe. If a man is decomposed, and the constituent parts resolved into their original elements, the man is annihilated: i. e., he is no longer a man. God has said of wicked men, they shall be destroyed, consumed, annihilated.

"And again, we ask, who shall dare impeach his wisdom in appointing that as their door and end? Those who oppose this doctrine and its advocates, had better follow the counsel of Gamaliel, and 'Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.' Acts v. 38, 39.

"Against your whole theory of the survival of the soul in a conscious state, I oppose the plain testimony of inspiration. First, Psa. vi. 5—'In death there is no remembrance of thee: in the grave [Heb. sheol—the state of death] where thou givest thanks.'

"Secondly, God has prospered the doctrines we advocate, of immortality, eternal life, only through Christ—and all the wicked will be destroyed—or annihilated. From small beginnings it has spread, and taken hold on more minds than any other doctrine that was as unpopular with human pride. It commands respect to the understanding of intelligent minds. While the doctrine of endless torture acts on the animal feelings and passions, and its influence is of short continuance, this doctrine acts on the judgment, understanding, and hearts of men; commanding itself to their consciences as both just and reasonable. Hence, multitudes, not seeing the true Scripture doctrine, have been driven into Universalism or Restorationism. Among these latter were Bishop Newton, and the pious and eminent John Foster, of the Baptist church, England. Glory be to God and the Lamb, the time is at hand when sin, sorrow, and suffering will have an end; and every conscious creature in God's wide creation will be heard giving glory to him that sitteth upon the throne, and to the Lamb. Rev. vi. 13."

"Paul then proceeds to show that the living saints, at the time of the resurrection, would have no advantage over them that are asleep: 'For this we say unto you by the word of the Lord, that we which ARE ALIVE and remain unto the coming of the Lord shall not prevent [shall not go before] them which are asleep.' Surely here is no harmony, or true relation of the different parts of the argument. Jesus was dead—God raised him up from the dead—therefore God will raise up all the members of Jesus—viz., those that sleep in him! Here is harmony, and the true relation of the parts of the argument is preserved.

"Psa. xviii. 40. A manifest prophecy of what Messiah would do. 'Thou hast given me the number of mine enemies; that I might [Isomath] annihilate them that hate me.' When Jesus, the nobleman, returns, he will say, 'Bring hither those mine enemies... and slay them before me.' Luke xix. 27. Thus they are annihilated.

"Psa. liv. 4, 5. 'Behold, God is my helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: [Isomath] annihilate them in thy truth.' It is the truth of God, then, that Messiah's enemies shall be annihilated.

"Psa. xciv. 21-23. 'They gather themselves together against the soul of the righteous, ... but the Lord is my defence, ... he shall bring upon

them their own iniquity and shall annihilate them in their own wickedness; yea, the Lord our God shall annihilate them!' Tsoamat, in both places.

"Psa. ci. 5, 8. Another manifest prophecy of Messiah. 'Whoso privately slandereth his neighbor, he will be annihilated.' [Isomath.] 'I will early annihilate all the wicked of the land; that I may annihilate all wicked doers from the city of the Lord.' Here again, Tsoamat is the word, in both places.

"Psa. cxlii. 12. 'Of thy mercy annihilate all my enemies; ... annihilate all them that afflict my soul; for I am thy servant.' Tsoamat is the original, in both instances.

"These instances are sufficient for our purpose;

"The Lord willing, there will be a General Conference of the saints looking for the speedy coming of the Lord, at the new schoolhouse near Bro. Elias Dickson's, commencing Friday, January 28, 1848, to continue over the Lord's day following.

"It is to all the ministering and lay brethren

"and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

"Let these rules be carefully observed, and that

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Miscellany.

Ancient Jerusalem.

(Continued.)

'The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxvii. 2, 3.'

THE tower of Psephinus, which was built as a bulwark at the north-west corner of the new wall, was most beautiful and majestic, and so lofty, says Josephus, that Arabia and the most distant parts of the dominions of the Hebrews to the sea, might be descried therefrom.

The high rocky plain beyond this tower where from the earliest ages so many enemies have ranged their standards against Jerusalem, has usually been called the camp of the Assyrians. Here, at different periods, have stood against her, the Assyrians, the Romans, the Persians, and the enthusiastic Crusaders, who, under the renowned Godfrey, took the city on the 15th of July, 1099.

The two stupendous buildings, the Amphitheater and the Theater were erected by Herod after the Roman fashion, in honor of Caesar, and were, as Josephus informs us, 'worthy of being seen by reason of their magnificence, but were wholly contrary to the customs of the Jews.'—Here the athletic games were held quinquennially, with music and chariot racing, as well as shows of gladiators and wild beasts, as at Rome. The Amphitheater was able to accommodate eighty thousand spectators.

Proceeding onward from the tower of Psephinus, the wall ran north-easterly. Here is met the gate of Ephraim near which at present stands the Damascus gate: from this gate runs off to the west the road to Emmaus, where on the day of his resurrection, the Lord appeared to the two disciples, and 'expounded unto them, in all the Scriptures, the things concerning himself.'—From the same gate in a northerly direction, proceeds the road to Sichem and Samaria. A little distance from the gate is the grotto of Jeremiah, from which the Prophet, beholding in spirit the desolation of that graceless city, broke forth into that pathetic lamentation: 'How doth the city sit solitary that was full of people? how is she become as a widow?' 'The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate.'

In this direction, but upon a wall long since destroyed, as Dr. Wilde supposes, stood many of the gates of Nehemiah. Northwards from here rose the hill Scopus, from which Titus first saw Jerusalem and its splendid temple.

Near to the temple we find the sheep gate, now called St. Stephen's gate, a little outside of which the proto-martyr was cast forth and stoned to death; and close by, the pool of Bethesda, where Jesus healed the impotent man, saying: 'Arise, take up thy bed and walk.' John v. 2.

We now proceed to describe the environs of Jerusalem, beginning at the castle of David. A little up the valley which is called the vale of Gibon, is the higher pool of Gibon, which by a streamlet supplies the lower pool here. It is thought by some to have been made by Solomon, but would rather appear to have been built by Hezekiah, for Hezekiah also 'stopped the upper watercourse of Gibon, and brought it straight down to the west side of the city of David.' 2 Chron. xxxii. 30. It appears to have been formed by damming up the hollow part of the valley: it still remains, but is now quite dry. In this place Solomon was anointed by Zadoc the priest and Nathan the prophet, as related in 1 Kings i.

Hard by is seen the aqueduct by which Solomon conveyed the water from his pools near Bethlehem to Mount Zion, round which the aqueduct was carried.

Through this valley, and running from the Hebron or Jaffa gate, is the road to Bethlehem. The valley, after turning the corner, declines rapidly to the east, and is then called the valley of Hinnom, which served as the boundary between the tribes of Judah and Benjamin. Josh.

xviii. 16. This valley was infamous in the sight of the Lord; for here Ahaz and Manasseh celebrated their idolatrous rites. We find Ahaz 'burnt incense in the valley of Hinnom, and burnt his children in the fire after the abomination of the heathen whom the Lord had cast out before the children of Israel.' 2 Chron. xxviii. 3; and hither the Lord sent Jeremiah to declare, 'They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire * * * therefore it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter.' Jer. vii. 31, 32.

The entire line of hills on this side, is now called the Hill of Evil Counsel, for here, in the country house of Caiaphas. 'The priests and elders took counsel to destroy Jesus.'

Advancing onwards, we come to Aceldama or the field of blood, purchased with the thirty pieces of silver. Near this Judas hanged himself; and here still exists a huge vault or crypt, traditionally held to be 'the place to bury strangers in.' Matt. xxvii. 7, 8. Dr. Wilde penetrated into these vaults, and having examined the skulls which he found classed in their respective chambers, has demonstrated that they were those of such various nations as those visiting Jerusalem, and who, listening to the Apostles, 'heard in their own tongues the wonderful works of God,' as related in the *Acts*.

At the foot of Zion lay the king's garden, the favorite resort of David and of Solomon. From the choice trees and plants herein contained, the Man of Wisdom gives those beautiful descriptions so thickly interspersed in his inspired song; here were the stairs going down, for we read that Shallum built 'the wall of the pool of Siloam by the king's gardens, unto the stairs that go down from the city of David.' Neh. iii. 15. And travelers tell us, that the beauty and fertility of the spot, as compared with the sterility of the neighboring rocks, bear ample testimony to the truth of the tradition. In the midst of these gardens is still seen the mulberry-tree, where it is said the prophet Isaiah was sawn asunder. It is an enormous tree, and is, Dr. Barlett tells us, 'still a favorite halting place for wayfarers and shepherds, who repose under its ample shade while their flocks are drinking from the channel below.'

Close at hand are a number of grottoes, called the caves of Gethsemane, where it is said Jesus passed his nights in prayer, previous to his passion. 'And in the daytime he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives.' Luke xxi. 37. Exactly opposite the above-named tomb is the garden of Gethsemane, the scene of our Savior's agony. 'It is a plot of ground,' says Dr. Wilde, 'sown with corn, and enclosed by a low, rude wall. Eight aged olive trees still exist within the enclosure, and are pointed out as those beneath whose shade the Man of Sorrows experienced the bitter fortaste of that death he was to suffer—the pangs—the throes—the agonizing struggle, when soul and body part.' And 'hardened indeed must be the heart that can coldly contemplate this sacred spot, where the God of life and glory drank that bitter cup of superhuman suffering for sinful man's redemption, and not partake of some such kindred feelings.'

Dr. Wilde, with some learned travelers, believes the trees to be identically those which witnessed our Savior's sufferings. He measured the largest of them, which he found to be twenty-four feet in girth at its roots. He says: 'Their leaves hung like so many silver locks over their time worn and aged stems, that now in the evening of life, are fast hastening to decay.'

'The recollections of the hours that I have passed,' says he, 'beneath their shade, shall last while reason and memory retain their seat, and the leaves plucked from their branches shall be treasured, and the cross formed from their wood shall ever hold a conspicuous place in my cabinet.'

We now pass along the valley of Jehosaphat, the place supposed by Mahometans, by Jews,

and by Christians, to be that appointed for the final judgment; according to Joel—'Let the heathen be awakened and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.' Joel iii. 12.

Dr. Wilde observes, 'The gloom and stillness that in general rest over this valley of the Shadow of Death, is well calculated to make a deep impression on the minds of the Hebrew and Moslem, and to strengthen the opinion which they entertain, that within it is to take place the General Judgment.'

On the side of the mountain we see the tomb of Zachary hewn out of the solid rock, which, as well as the others in this place, bears the marks of undoubted antiquity.

Here also is seen the pillar of Absalom.—'Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day Absalom's place.' 2 Sam. xviii. 18.—This monument is also cut out of the rock, and is considered very beautiful. The Jews, from time immemorial, in abhorrence of the conduct of this unnatural son, always spit and cast stones at it as they pass by.

The lower part of the mountain and all around is the burial-place of the Jews, so full of graves that they almost touch each other. 'Here,' says Dr. Robinson, 'over against their ancient temple many wanderers of that remarkable people come to mingle their bones with those of their fathers, awaiting the great day foretold by the prophets.'

Overhanging the city, and overlooking all the other hills, is the three-stopped Mount of Olives, so called from the earliest times from the number of olive-trees which grew upon its sides.—The view from the summit is most beautiful—Jerusalem spread out beneath the feet like a map, on the one side; and on the other a varied and extensive view of the mountains of Moab the vale of Jordan to the Dead Sea.

This mountain must ever be dear to the Christian, from its association with so many of the chief incidents in the history of the Redeemer.

That path has often been pressed by his blessed feet as he crossed the mountain to the house of Lazarus, whom he loved, and of Martha, and of Mary. The same tracks gave passage to the multitude who spread their garments in the way, saying, 'Hosanna to the Son of David.' At yonder brow he paused, and, looking over the ungrateful city, and reflecting upon its approaching ruin and that of his children, he shed those tears, and felt those yearnings, which none but a God could shed and feel. Down that slope he passed, 'meek and humble, and riding upon an ass,' into the depth of the valley of Kidron; from whence ascending, he entered into the temple amidst the shouts of the multitude, who cried out, 'Blessed is he that cometh in the name of the Lord.' In some grottoes he prayed and wept by night, while his days were spent teaching in the temple. That group of aged olives were the witnesses of a superhuman agony inflicted upon him by the collective crimes of a guilty world. On that spot by a chosen disciple he was, with a kiss, betrayed into the hands of his enemies, from whence he was dragged to a painful and ignominious death. And, finally, from the top of the mountain he ascended to heaven, from whence 'he shall so come' to judge the world (as many believe) in the valley beneath.

(Concluded next week.)

Q A letter from Sydney of the 3rd of September, says that a few miles to the north of that place, gold fields of immense value have been found, far surpassing anything ever yet discovered.

Q The true reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

CHURCH RATES IN ENGLAND.—The following paragraph from the *London Patriot*, shows what kind of legal robbery is resorted to in England to make those who conscientiously dissent from it support the 'church established by law.'

The amount originally claimed from the firm of Messrs. Brown & Sons, (members of the Society of Friends, in North Shields,) was £1 9s. 7d., and the costs were £1 16s. To meet these charges, eight sacks of flour, value including the sacks, £13 6s., were carried from their premises, showing an excess of £10 above the legal demand. We understand that for claims against this firm, originally amounting to £7 3s., goods to the amount of £54 have been distrained. For a claim of 2s. 1d. against a lady, which was run up with expenses to 12s., a sitting-room table, a clock, and a mahogany dinner-tray and stand were seized; and some chairs were about to be removed, but the neighbors compelled the party to desist. How long, one is led to exclaim, shall such an iniquitous system be allowed to have the sanction of law in a country boasting of its civil and religious liberties?

THE ERUPTION OF MOUNT ETNA.—Accounts from Sicily state that the eruption which commenced on the 20th of August still lasts, causing alternate hopes and fears, according to the increase or diminution in the quantity of lava that shoots forth from the fiery mount. The new crater that opened on the 8th of November, pouring forth a fresh current, had up to the 9th descended as far as the Volla della Sciancato, five miles distant from Zafferana Etnea. The mountain continues to send forth loud reports, and to shoot up globes of thick smoke, interspersed with fine ashes.

INDIANS OF WESTERN NEW YORK.—We find in the *Rochester Advertiser* an abstract of the Indian Agent in relation to the remnant of the 'Six Nations,' now resident in the State of New York. According to the census taken in 1851, there were in the State—

| | |
|-----------------|-------|
| Senecas..... | 2,679 |
| Tuscaroras..... | 290 |
| Cayugas..... | 139 |
| Onondagas..... | 457 |
| Oneidas..... | 213 |
| Mohawks..... | 1 |

The rapid decline of the Indian power in the State, from emigration and other causes, is seen in the fact that of the once powerful 'Six Nations' less than four thousand now linger around the council fires of their fathers, while in their places have risen up some fifteen hundred thousand 'pale faces.'

GOOD NATURE.—It is a gem which shines brightly wherever it is found. It cheers the darkness of misfortunes and warms the heart that is callous and cold. In social life who has not seen and felt its influences? Don't let little matters ruffle you. Nobody gains any thing by being cross or crabbed. If a friend has injured you; if the world goes hard; if you want employment and can't get it; or can't get your honest dues: or fire has consumed, or water swallowed up the fruits of many a hard toil; or your faults magnified, or enemies have traduced or friends deceived, never mind; don't get mad with anybody; don't abuse the world or any of its creatures; keep good natured and our word for it, all will come right. The soft south wind and the genial sun are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the heart of men and women with blossoms of kindness, happiness and affection—those flowers, the fragrance of which ascend to heaven.

Q Latest accounts from Constantinople say, that the question of the Holy Places had been settled by the Turkish Government conceding all the demands made by the French Ambassador. The whole of the Slave races in European Turkey are in a state of insurrection.

ADVENT HARBLINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 474.

ROCHESTER, N. Y., SATURDAY, JANUARY 22, 1853.

New Series—Vol. IV. No. 32.

Poetry.

From the Bible Examiner.

God is Love.

Our God unfolds his mighty love,
Throughout his wide domains;
No less than in the courts above,
He smiles where'er he reigns.
We see him in the vernal bloom,
And in each little star;
We hear him in the ocean's boom,
And delts that tuneful are.

He opens wide the cloudy doors,
To water vale and mead;
He bids the autumn fling its stores,
To satisfy our need.
The sun in glory wakes and fades,
Delighting every eye;
And darkness weaves its solemn shades,
While nations sleeping lie.

He stretches out the endless fields
Of calm, eternal blue;
And love of love and beauty yields
As falls the evening dew.
With kindly hand he soothes in peace
The troubled weary one;
He bids the streams of sorrow cease,
And feels to see them run.

With mourning eyes, he looks on those
Who slight his hallowed will;
And mercy from his presence goes
To woe them by her skill.
In wondrous love he sent his Son
To conquer death and hell;
To rescue those that were undone,
By sin's enchanting spell.

The gates of heaven are open wide
To all the tribes of man;
And saints will there in bliss abide,
When suns with age are wan,
Our God is love and love is God,
So perfect is his name;
From age to age his love is shown
Unchangeably the same.

W. G. M.

Communications.

Original.

Ezekiel's Vision of the Valley of Dry Bones.

BY JAMES LUXFORD.

THE burden of the prophet's commission to his captive brethren, the children of Israel, committed to him by the Lord, possessed the strongest and fullest consolation to those captives. The subject matter of the same prophecy is equally important and consolatory to the 'whole house of Israel' as well as to the saints of God existing now.

The peculiar circumstances under which this important announcement of Jehovah's predetermination was made to Ezekiel, are very important. The children of Israel were then captives of the Babylonian power, frequently sitting down, and weeping by the rivers, when they remembered the past glorious privileges of Zion, and sighed intently for their Deliverer to come out of Zion, till in the overwhelming pensive sadness of these reflections, and their deprivation, they hung their harps upon the willows in the midst thereof, and vowed, 'If we forget thee, O Jerusalem, let our right hand forget her cunning; if we remember not thee and prefer not Jerusalem, above our chief joy, then let our tongue cleave unto the roof of our mouth.' They said the very bones of their (political) existence were dried, and their hope of a Deliverer from the hands of their oppressors was lost; they were cut off from their parts.

God, in order to convince them of the immutability of his counsel, and the certainty of his covenant made with the fathers, and renewed with David,—that as the covenant of day and night was unalterable, so unalterable was the

covenant with David, that his son Jesus was to be exalted as king in Zion, before whom all kings shall bow, and all nations serve. Ezekiel was entranced, and this vision passed before him. He says, (chap. 37,) 'The hand of the Lord set him down in the midst of a valley of dry bones.' He was commanded to prophecy to these bones, and challenge them to heed the word of the Lord, saying, 'Behold I will cause breath to enter into you, and you shall live, and I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.' The prophet did so, then followed a noise, next a shaking, after which bone gathered to its fellow bone, lastly they were covered with flesh, and sinews, but were absolutely destitute of breath. Not until the prophecy was renewed, and the collecting of influences from the four extremities of the political heavens, was this mass of bones, flesh, and sinew energized with life, enabling them to stand up upon their feet, as an exceeding great army. The above revelation has caused great diversity of comment among the so-called 'great and wise men' of the theological world. Some have erroneously supposed it to have reference to the physical resurrection of man from the grave. But the fallacy of such an inference is evident from the great dissimilarity between this gradual and protracted development of this process, and that state and order of development attendant upon the resurrection of the body as described by Paul. The latter shows, 1 Cor. xv. 52, the change will be momentary, in the incredibly short time of the twinkling of an eye.—Hence the wide difference in the two cases shows them to be any thing but identical.

Others have imagined the vision as intended to exhibit the moral condition of man in his natural state, that he is dead, and can only be made alive by the quickening energy of God's Spirit. My present intention is not to combat or maintain such a proposition—as man's ability or inability to make himself a new creature; but to see if this prophecy is intended as an illustration of such a principle. I submit such is not the design. From verses 11 to 14, the Lord himself gives the interpretation most definitely: 'These bones are [or represent] the whole house of Israel; behold they say [while captives in a strange land] our bones [the very foundation and pillars of their political fabric] are dried [and withered lifelessly] and our hope [of a Deliverer to come to Zion] is lost; we are cut off from our parts.' Hence the resurrection is a political one entirely. The divine arrangements of their political resurrection are clearly stated by the prophet; first, the Lord God would open the prison houses of their (political) graves, and take them from among the heathen, and gather them out of all countries, and bring them into their own land—the land of Israel.

Already are seen some of the evidences of their future resurrection in the fact of their eminence among some of the leading principalities of the 'powers that be' on the European continent. In Berlin the king of Prussia invites the services of a Jew, Prof. Stahl, to lecture before his own royal personage, upon the question, 'What properly constitutes a Revolution?' The answer is most significant, the proposition most truthful, 'A revolution is a self glorification of man, a total perversion of the Divine order.'

The lecturer was lauded by the king, and praised in the higher official circles. Jacobi, the distinguished author and member of the Prussian National Assembly, is a Jew. The late leader of the Lower House, in behalf of her Majesty, the Queen of England, is the Jew, D'Israeli. The Jew, Simson, was President of the German National Assembly at the most critical period of its existence. He headed that delegation which in 1849 presented the German Imperial Crown to the king of Prussia, in the name of the Frankfort Parliament. The Jew, Simson, was the voice of that delegation.

The Jew, Fould, as Minister of Louis Napoleon, aided his accession to power. In 1848 there was no popular assembly in Berlin or Vienna in which one or two Jews were not the principle haranguers. What a change! Not long since every kind of disability and persecution was heaped upon them by the obstinacy of governments; now they sit in the cabinets of monarchs, are invited to lay before kings the results of their reflections and philosophic inquiries. They are permitted to preside over constituent assemblies, from which great nations hope to receive their rejuvenation—Jews bring imperial crowns to kings in the name of these assemblies.

Another remarkable presage of their resurrection is seen in the important revelations of modern date, of numerous patches of these people, who have been so widely scattered. Their prison houses are being made increasingly manifest as the time for their restoration approaches, preparatory to God's breathing upon them to give them a political organization and independent life of their own.

The next process in relation to the future of the children of Israel is represented as 'a shaking, and gathering of bone to its fellow bone,' but for a time destitute of life. The consistent interpretation of this feature of the prophecy must evidently mean the re-gathering from the various countries of their dispersion to their own land; there to exist as a dependent and tributary power, having no political existence of their own, nor can they have, till the political influences of the various powers of earth expend their hostilities in warlike antagonism upon the mountains of Israel, resulting in the endowment of a political life of their own. If this order of events in connection with Israel's future welfare is God's order of arrangements, it necessarily follows that there must be a very considerable restoration of Israel prior to the appearing of Israel's king—the Messiah, the Beloved.

The prophet judiciously places the gathering together of the frame-work of that future glorious fabric—the kingdom of God—as a preceding fact to the conferring of that political and spiritual life with which the King of kings will energize the 'commonwealth of Israel.' In fact to conclude that the Deliverer is to 'come in all his glory, and all the holy angels with him,' at which time he is to sit upon his glorious throne 'as lawgiver to the world, before he has at least a very considerable number of natural born Israelites as his subjects, (over whom Jesus promised Peter and his apostolic peers should rule, In the day of the renovation when the Son of man shall sit upon the throne of his glory, you—my twelve apostles—shall govern the twelve tribes of Israel,) is at variance with

the word of prophecy, and just principles of reasoning out of the Scriptures.'

Jehovah declared by the mouth of Ezekiel, (xxxiv. 6, &c.) 'My sheep [the children of Israel,] wandered through all the mountains, and upon every hill; yea my flock was scattered upon all the face of the earth.' Verse 11. 'For thus saith the Lord; Behold, I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day, and I will bring them out from among the people, and gather them from the countries, and will bring them into their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country, and I will feed my flock in a good pasture; they shall lie down in a good fold.' Verse 22. 'Therefore will I save my flock [not permit them to be scattered as Zechariah declares in the fourteenth chapter, before the anointed shepherd, Jesus, comes] and they [when once under this shepherd] shall be no more a prey. And I will set up one shepherd over them, and he shall feed them, even my servant the Beloved; he shall feed them, and I will make a covenant of peace, and will cause the evil beasts to cease out of their land, and they shall dwell safely in the wilderness and sleep in the woods, and they shall be safe in their land, and no more a prey to the heathen, nor the beast, and none shall make them afraid. Thus shall they know that I, the Lord their God am with them, and that they, even the house of Israel, are my people, the flock of my pasture, saith the Lord God.'

None can deny that this will be the delightful and peaceful condition of the now scattered seed of Abraham subsequent to the Lord Jesus coming, and his 'restoring the kingdom again to Israel.' There must of necessity be a flock gathered before the good shepherd comes, otherwise it would be reversion of all experience, for a shepherd always pre-supposes a flock for the care of such an officer. A king necessarily promises a territory and subjects to be governed.—Hence the sheep must be gathered (either partially or entirely) before the shepherd comes to take the supervision of his flock. God has said, 'I will save the tents of Judah first.' Zech. xii. 7. In proof that the whole house of Israel will not be gathered at the time of the Magogian conflict, see Ezek. xxxviii., xxxix.; also Isa. lxvi. 15, &c. 'For behold the Lord will come, with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and sword will the Lord plead with all flesh, and the slain of the Lord shall be many. And I will set a sign among them, and I will send those that escape of them, unto the nations and isles afar off, who have neither heard of my fame, nor seen my glory to declare my glory among the Gentiles. And they shall bring all your brethren, (namely, 'the remnant,' Isa. xi. 10–16, for 'all Israel shall be saved') out of all nations for an offering unto the Lord, to my holy mountain Jerusalem, as a clean vessel into the house of the Lord, and I will take of them for priests and for Levites, saith the Lord.' When once regathered under the good shepherd, they are promised to dwell safely, no more the prey of an invading foe,

HARBINGER AND ADVOCATE.

either human, or brutish, so that none shall make them afraid. The reader will need no further multiplication of arguments to prove the conclusion—that Israel's troubles are to precede and not succeed the glorious day of his coming, who is to rebuke his enemies, and refine and purify his unbelieving brethren.

But to resume the remainder of my commentary upon the dependent and tributary condition of part of Israel's seed at the time of Messiah's re-appearance. We have already shown these are to be restored to the rightful soil of their father Abraham, there to wait for that life with which they are again to be energized. But though there are to be the necessary constituents for an exceeding great army, yet there is to be no breath in them, hence they are to be under a human political power; for if they were to be under a divine constitution, there would be breath in them. Methinks I hear some asking—if the Scriptures intelligibly show the mode in which this wonderful people will regain their pre-eminent nationality! The prophet Ezekiel in the 37th chapter rapidly unfolds to his brethren the various stages through which they are to pass until they arrive at that exalted climax when 'God will set his sanctuary for evermore, and tabernacle in their midst.' In chapters 38 and 39, he shows them some of their previous stages through which they are to pass before their Restorer comes. Pointing them to the latter days, he shows them they are to be brought back from the sword, and brought out of the nations to their own land, which was waste and desolate, at which time the Magogian power of the north confederated with various European, Asiatic and African powers, shall come with the impetuosity and violence of a storm, and so numerous as to cover the land.

Zecchariah speaks of this as the day of the Lord, when he will gather all nations against Jerusalem to battle, resulting in the overthrow of the city, the ransacking and plunder of the houses by the invading armies, and declares half the inhabitants shall go forth into captivity.—

Certain other powers spoken of, as Sheba, Dedan, the Merchants of Tarshish and the Lion power, (I submit the identity of this lion power to be none other than Britain, for these reasons. First, No nation has that animal on its national escutcheon but that power. Second, When Richard the First carried on his warlike exploits in the Holy Land, under the name of the Crusades, he added a third lion to his national armorial insignia, and called it, 'The lion of the tribe of Judah' shall confront this despising and tyrannic power; an onslaught commences, when to crown the whole, the King of kings who was born as king of the Jews, makes his sudden appearance, revealing his Almighty arm, pleading with fierce elemental wrath and destruction upon this great leader and all his hosts, even with more devastation than upon Egypt's or Senachirib's army.) For behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and the sword will the Lord plead with all flesh, and the slain of the Lord shall be many.'

Then shall the Lord stand upon the Mount of Olives, and fight against those nations in his jealousy and in the fire of his wrath. In that day shall there be a great shaking in the land of Israel, so that only one sixth of that multitudinous host shall be left to declare how the Lord hath righteously avenged himself upon his enemies, and sanctified himself in their midst.—When he hath thus successfully revealed his mighty arm and returns from the great valley of decision, it will be asked with wonder and astonishment—who is this that cometh from Edom, [for he shall cast his shoe over Edom, and triumph over Philistia,] with dyed garments from Bozrah? [for the Lord hath a sacrifice in Bozrah.] He who is decked in glorious apparel, traveling in the greatness of his strength. 'I that speak in righteousness, [the answers] mighty to save.' They will ask, 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat.'

He responds, 'I have trodden the wine press alone, and of the people there were none with me; for I will tread them in my anger, and trample them in my fury; and their blood shall be upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come, and I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.'

The citizens of Jerusalem shall joyfully welcome him after his mighty conquests, and give him a triumphant entrance in his metropolis, while the walls of the ancient city reverberate with 'Hosannas to the Son of David,' and challenge the everlasting doors or gates to be lifted up for his illustrious entrance as king of glory; others shall inquire 'who is this king of glory?' The one exulting reply of men, saints and angels will be—'He is the Lord, strong and mighty; the Lord mighty in battle, the Lord of Hosts. He is the king of glory.' Soon takes place that supremely august inauguration of the Son of man to whom the Ancient of Days gives the dominion, and glory, and a kingdom, that all can be nations and languages should serve him.—

You remark very incorrectly, 'according to your theory, if a man repents and believes, his sins are forgiven.' And then you turn right about and tell him he believes a lie, for his sins are not forgiven till the Lord comes.' Is it possible that you are 'in the fog' even in regard to my position? It cannot possibly be that you have intentionally misrepresented my belief.—

No, no; yet you have conveyed a wrong impression. I have shown you that we are the children of God by faith; and before we can

be it known unto you, therefore, men and brethren, that through this man (Will Bro. C. say through baptism?) is preached unto you the forgiveness of sins; and by him all that believe are justified (how, Bro. Chase, by baptism?) in the name of the Lord Jesus, and by the spirit of our God?

Faith and works go hand in hand, thus a man is justified by both, for 'faith without works is dead,' but a living faith will produce works—works are essential to the perfection of faith, [James ii. 22], thus, 'ye see then how that by works a man is justified, and not by faith only.'

If we embrace the Savior, our faith [unless it be a dead faith] will produce works, the first of

which should be baptism.

Says Bro. Chase in speaking of the instances in which pardon was received before baptism, 'They apply exclusively to those under the law.' Wait a moment Bro. Chase. Are you not too fast? You certainly are!

'The law and the prophets were until John: since that time the kingdom of God is preached.' Baptism was practiced by Christ and his apostles, at the very commencement of his ministry, and 'Jesus made and baptized more disciples than John.'—John iv. 1, 2.

'And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.' John iii. 26.

Jesus commenced baptizing before John was beheaded. Was baptism an act of the law?—

No. I again call your mind to the fact that Christ said to Mary, before baptism, 'Thy sins are forgiven.'

Baptism makes several assertions in regard to what faith has not done. Now we will let Jesus Christ tell what it has done. In addressing himself to Mary, before baptism, he says, 'Thy sins are forgiven thee.' Luke v. 20; Mark ii. 5; Matt. ix. 2.

This took place under the gospel system, long after baptism was practised 'for the remission of sins,' and was not in any shape connected with the law. Christ then had and now has power on earth to forgive sins; but this power never has transcended the boundaries of his own plan, but it breaks down, as I think, Bro. Chase's plan.

The case of Mary and others, to whom Christ said, (without the aid of baptism,) 'thy sins are forgiven,' are not reconciled with your position.

You say that 'baptism in the name of Jesus Christ for the remission of sins, was not instituted till Christ's resurrection.'

Bro. Chase asserts that Peter taught his hearers that they were not forgiven their sins by faith; but by an act of faith. What by works? Is there but one act of faith? Bro. C. alludes to baptism as the 'act' in which sin is pardoned; and quotes the expression of Peter, 'for the remission of sins.' If Bro. C. thinks highly of this expression from the lips of Peter, he ought not to think lightly of the same expression from the lips of the Son of God. 'This is my blood of the New Testament, which is shed FOR THE REMISSION OF SINS.' Matt. xxvi. 28.

Now let us examine another of Bro. Chase's quotations. 'Be to one another kind, tender-hearted, forgiving one another, (how, Bro. Sheldon, by faith?) even as God, for Christ's sake, has forgiven you.' Pretty shrewdly done, Bro. Chase; but just let me quote the same text to you. 'Be to one another kind, tender-hearted, forgiving one another, (how, Bro. Chase, by baptism?) even as God, for Christ's sake, has

forgiven you.' Now, if God, for Christ's sake, has forgiven us our sins through the medium of baptism, and if we only obey the requirement to forgive one another, EVEN AS GOD HAS FORGIVEN US, OF COURSE WE MUST BAPTIZE THE OFFENDER.

For brevity's sake, we pass over a few similar quotations from Bro. Chase, and quote a few to him in the same manner. 'Being justified freely (how, Bro. Chase, by baptism?) by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness FOR THE REMISSION OF SINS that are past.' Therefore, we conclude that a man is justified (how, Bro. Chase, by baptism?) by faith without the deeds of the law.' Rom. iii. 14-23.

'Therefore, being justified (how, Bro. Chase, by baptism?) by faith, we have peace with God through our Lord Jesus Christ.' Rom. v. 1.

'To him gave all the prophets witness, that through his name whosoever believeth in him shall receive REMISSION OF SINS.' Acts x. 43.

'Be it known unto you, therefore, men and brethren, that through this man (Will Bro. C. say through baptism?) is preached unto you the forgiveness of sins; and by him all that believe are justified (how, Bro. Chase, by baptism?) in the name of the Lord Jesus, and by the spirit of our God.'

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Chateaugay, N. Y., Dec. 1852.

Original
Ghost Literature.

Such is the heading of an article in a late Tribune, from which we extract the following:

"The multitude of their disciples (spirit rappers), multiplies from Maine to California. If it be all a delusion, there was never one more widely disseminated, and it is time for those who deprecate its influence and deny its spiritual claims to really explode it if they can. It will not do to let it die away of itself, for, as we hear, scores of people are actually made crazy by it, and the received faith with respect to the life of man after death, is being so widely and dangerously undermined, that it cannot be

warranted in taking the position that sins are forgiven that general assent, which, in the minds of religious people at least, it has hitherto enjoyed. The literature of the *sor-diant* ghosts, already extensive and daily increasing, affords a striking indication of the temper of the public appetite towards the manifestations in question. There are some dozen periodicals devoted altogether, or in great part, to setting forth the high pretensions of these invisible gentry, and the press groans with spiritual pamphlets and books in every style.

O then, ye lovers of truth, who are searching diligently to know the mind of God, be cheered with the hope that these things are rapidly drawing to a close. The reign of Satan is fast expiring. The more rapidly his work is performed, the sooner will it be finished. Be ye also diligent in spreading the knowledge of the truth, and establish your hearts, for the coming of the Lord draweth nigh. Amen!

'Even so, come, Lord Jesus, our whole being crieth out, and take the dominion, and let God be honored, and eternal truth triumph, and the new ruling sovereign of this world receive his righteous doom—eternal and irretrievable death!

A. C. JUDSON.
Rochester, N. Y.

In respect to the trial of your faith and patience, you will, dear brother, remember, 'it is enough for the disciple that he be as his Lord.' He suffered for the sake of the truth, leaving us an example, that we should walk in his steps. This we should consider an honor, infinitely preferable to all the praise of dying fallible men. If our eye is single to the truth, and our mind staid upon God, he will keep us in peace.

I notice in a letter of our respected Bro. Doolittle, the following remark relative to Sr. Minor.

'No doubt that her theory that the Jews would return and inhabit the land, and build up its wastes places before the second advent of Christ, is what has led her astray.' I beg leave to ask our beloved brother, if there is any more tendency in this theory, to induce persons to practice one kind of deception, than there is in the opposite theory, to induce them to practice another kind of deception? The truth, as well as error, may be held in unrighteousness. Bro. D. remarks, however, concerning Sr. M., 'How far she might have been deceived, I know not, &c.'

I have had the opportunity of forming agreeable acquaintances with Bro. and Sr. Mansfield, Bro. E. Miller, Jr., Bro. Clark, Bro. Willard and wife, and many other brethren and sisters, too numerous to mention, who are warm-hearted, and deeply engaged in the truth. May the good Lord keep them, and preserve them unto his everlasting kingdom.

In reference to the theory of the return of, at least, a considerable portion of the seed of Jacob to the promised land, before the coming of our Lord to the earth, it appears to me to be taught by the inspired prophets, particularly Ezekiel and Zechariah. The former plainly teaches that Gog, the chief prince of Mesech and Tubal, will not gather his army until he knows that the people of Israel have been brought forth out of the nations, and they shall dwell safely all of them. Ezek. xxxviii. 8, 14. The latter, chap. xiv., teaches that when these nations according to the prophecy of Ezekiel, are gathered against Jerusalem to battle, 'THEN (not before) shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives [whence he ascended],—and the Lord my God shall come and all the saints with thee.'

In the day of their extremity, the city being taken &c., the Lord will appear for their salvation, and the awful destruction of their enemies.

The prediction of Zech. xiv. 2, has never been fulfilled, nor can it be fulfilled until the return of many, at least, of the children of the patriarchs.

The people in this place are deeply interested and are searching earnestly for the truth. Sectarians are losing their members, and are much alarmed. While holding our Conference, their meetings were kept up, their bells were rung in all directions ding, ding, ding, but the people would not heed them. To our meetings they would come, and our house was filled to overflowing every time; and very many were made to rejoice in the glorious gospel of our Lord and Savior Jesus Christ. There was some allusion made to the old Methodist hymn, showing its inconsistency.

"A charge to keep I have;
A God to glorify,
A never-dying soul to save,
And fit for the sky," &c.

The Methodist presiding elder declared he would sing that good old hymn as long as he lived, and he would also sing it when he was dead! Poor man. If he dies before I do, if I will fulfil his promise, I will come to South Bend to hear him sing that 'good old hymn,' would you not, Bro. Marsh? Why, it would be equal to spirit rappings, to hear a dead man sing! Such, my brother, is the foolishness that prevails in these last days. Fables, Hindoo mythologies, and human dogmas, that children, of twelve years of age, begin to look upon with proper contempt. And well they may; for it is no better than the comic almanac.

We will, however, forbear one another in love, remembering, that we know but in part and prophecy in part, adoring the riches of that exceeding grace, which prepares us for participation in the glorious things spoken of the city of God.'

Yours, for the truth,

HENRY GREEN,
Philadelphia, Pa., Dec. 29, 1852.

FROM BRO. S. A. CHAPLIN.

BRO. MARSH: Another year has flown: a year, like others gone before: one that has brought death and sorrow to many a household. Political changes have also taken place, from which many are expecting much; but the child of God only expects that permanent blessedness will be experienced on earth when the Kingdom shall be established. It is cheering, however, to know that the long-suffering of the Lord Almighty, who is armed with truth and righteousness.

But they will increase more and more. The great outlines of prophecy are being rapidly filled up, and we hail this as one of the marked links of the great chain. Read 1 Tim. iv. 1, and see if anything could more effectually fulfill the Word than these very spirit rappings and kindred delusions. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Is not this fulfilled most emphatically? We expect to see more and more of error, and mischief and vice of every kind, for so saith the Lord.

L. H. CHASE,
South Bend, Ind., Dec. 30, 1852.

FROM BRO. H. GREEN.

BRO. MARSH:—I desire to unite with you in grateful praise to the Father of Mercies, for his paternal care over you, during your useful tour,

In the blessed hope, S. A. CHAPLIN.

FROM BRO. S. R. GLENN.

BRO. MARSH:—We of late have been very much refreshed by the arrival amongst us of Sr. Mary K. Chapman, who has been in this (Brown) County about six weeks. Elder S. Chapman had previously performed considerable labor here with good effect, and had created an auxiliary to hear more about the resurrection, and the kingdom of God. Hence when Sr. C. arrived at Mt. Sterling, she was invited to speak here, which she did.

Elder C. did much good when he was amongst us, and threw a great deal of light on the Scripture, but Sr. C. has gone beyond him. Indeed there is a beauty and harmony in the Scriptures as presented by her, that looks so beautiful, and so much like God, that there is no wonder at such an anxiety to hear her.

We have come to the conclusion that if God's word does not mean what it says, no uninspired man can tell what it does mean, and if it says the 'left' shall go up yearly to Jerusalem to worship and to keep the feast of Tabernacles, we are inclined to say, 'Thy will be done, O God, notwithstanding men may oppose.' When we look through the telescope of the gospel, to the times of restitution, when Jesus shall sit upon the throne of his father David, when the law shall go forth from Zion, and the word of the Lord from Jerusalem, when a King shall reign in righteousness, and princes shall rule in judgment, then we feel to exclaim, 'Thy Kingdom Come.'

Sr. C. is now at Ripley, six miles from here, presenting the Bible doctrines with astonishing effect. The people are becoming awakened, and are preparing to meet the soon coming No-boman.

BRO. M.—If others of kindred faith could follow in her wake, and do as she does, a perfect revolution might be affected in the minds of the people in relation to their duties to their God.—Instead of talking or praying about going to heaven, they would talk and pray about the kingdom of God. Instead of talking or praying about going to the grave, they would talk and pray about their soon coming Lord. Instead of talking about burning in fire and brimstone, while eternity shall last, they would say as Ezek

The Harbinger & Advocate.
SPEAK THE TRUTH IN LOVE.—PAUL.
ROCHESTER, SATURDAY, JANUARY 22, 1853.

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TO OUR PATRONS.

Six weeks since, the first half of this volume of the *Harbinger* closed. Then each subscriber should—if they had not done so before—have paid up all arrears, and remitted one dollar as advance pay for the remaining half of the volume. We have been in the practice of sending bills of account at the middle and close of each volume of the paper but omitted to do so at the middle of the present one, in consequence of which some may have neglected to pay what they owe us.

We shall not send out bills now, hence each subscriber is requested to attend to this matter without waiting to be told just how it stands by a bill of account. If you do not know precisely how much you owe, you can send enough to cover the whole debt, and something besides, and the balance can be placed to your credit as *advance pay*.

At this time of our special need you can render essential aid by paying up the amount of your indebtedness, and would all whose names are now on our books, whom we consider paying subscribers, in addition to paying old accounts, send us a dollar for the remaining half of this volume, we should be relieved greatly, if not fully and permanently from our present embarrassments. And we ask you in all kindness—will you do this? Justice to us and the suffering cause of truth urgently call on you to comply with this request. Your high profession is not in harmony with unfaithfulness in these matters. How can we expect that our Lord will commit to us, in the future, the true riches, when we have withheld from his cause a few dollars which we honestly owed it, and for the want of which it has been made to languish.

Some, we are aware, are poor or unfortunate, and cannot pay when they would; but there are but few of this class. Nearly every one can pay, if they would. There is a looseness about this matter with some, that to us would be sin. What neglect to pay for a *religious* paper, and that too, after being repeatedly urged to do so by its embarrassed publisher! We could not approach our God under such circumstances, without meeting his displeasure.

We speak plainly, yet kindly, for it is our duty to do so, not only because we are in want, but because those whom we address are wronging their own souls. They cannot be children of God and deal unjustly, by not paying their honest debts; and we should not be excusable in suffering sin to remain on them, and not warn them of their danger; hence we do not consider this note altogether in the light of a *duty*, but, in part, a faithful exhortation and warning to certain of our patrons, to be more punctual in their dealings with us, (and with others if they deal with them as they do with us,) that they may ultimately be admitted into the kingdom of God.

Our ever faithful patrons, and we have many, will not be tried with these remarks, for as they are *faithful*, they love to see others exhorted to be faithful also. They have our thanks for past favors. On them we chiefly depend for future aid. They are not, however, all rich in this world's goods, but they are *honest*, and love the cause of truth, in *deed*. To them we have never appealed in vain for help. The Lord reward them with eternal life for their disinterested benevolence and faithfulness in his cause.

We should be exceedingly glad to hear from all who design to aid us, either by paying for their paper, or by donations, as soon as possible, that we may make reasonable arrangements for publishing the next volume of the *Harbinger*, and meet certain demands that press heavily against us. We are owing largely for paper, which must, at least, be paid before we can ask our worthy and indulgent papermakers to furnish us any more. Hence it is necessary for us to hear from those who intend to aid us, without delay.

THE GOSPEL.

MINISTERS preach, editors write, the people hear, read, talk, exhort, pray and sing about the Gospel; proselytes profess to believe and rejoice in it, and infidels reject what they suppose is the Gospel—but few of the great mass understand what it is.

The great importance of correctly understanding the Gospel, is clearly seen in the following fearful declaration. ‘But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.’ Gal. 1. 8, 9.

Veres 3-21. ‘And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.’

‘And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.’

‘And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.’

‘And he believed in the Lord; and he counted it to him for righteousness.’

‘And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.’

‘And he said, Lord God, whereby shall I know that I shall inherit it?’

‘And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

‘And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided them not.

‘And when the fowls came down upon the carcasses, Abram drove them away.’

‘And when the sun was going down, a deep sleep fell upon Abram: and lo, an horror of great darkness fell upon him.

‘And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict thee four hundred years:

‘And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.’

‘And thou shalt go to thy fathers in peace; thou shall be buried in a good old age.’

‘But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.’

‘And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces.

‘In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

‘The Kenites, and the Kenizzites, and the Kadmonites,

‘And the Hittites, and the Perizzites, and the Rephaim,

‘And the Amorites, and the Canaanites, and the Girgasites, and the Jebusites.’

In this good tidings, Abram is promised.

‘An heir which should come forth of his own bowels,’ verse 4.

2. That his descendants, or natural posterity, should become as the stars, innumerable. Verse 5.

3. That Abram should inherit the literal land of Canaan, lying between the river of Egypt and the great river Euphrates, which was then possessed by the ten heathen tribes. Verses 7, 8, 12.

4. That his posterity should also inherit that land.

5. That he must become old, die, and be buried, and, as a matter of consequence, have a resurrection from the dead to a state of immortality, before he could inherit that land. Verse 15.

Thus we see that the character of the gospel is more fully developed in this case than in either of the preceding ones; and the fact should not be overlooked that this is the gospel that was believed by Abram, and his faith was ‘counted unto him for righteousness.’ (Verse 6.) And it should be equally impressed on the mind, that this very gospel is the one that Paul preached, and of which he said, let any man be ‘accursed’ if he shall preach any other! Gal. 1. 8.

Gen. xii. 1-3. ‘Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

‘And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

‘And I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed.’

This is the first proclamation of the gospel ever made to men, with the exception, ‘the seed of the woman shall bruise thy [the serpent's] head.’ Gen. iii. 15. Though these gracious assurances contain the glad tidings we are speaking of, they do not fully develop the character of those tidings. ‘And Abram fell on his face, and God talked

with him, saying,

‘As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

‘Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

‘And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

‘And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

‘And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.’

Mark, this proclamation of the gospel develops another very important item in the gracious covenant of God with Abraham, viz: that he would not only give the land of Canaan to him for an inheritance, but would give it to him and his seed for an ‘everlasting possession’ even ‘all the land of Canaan.’ Verse 8.

How widely does this gospel which God preached to Abraham, differ from that which is called the gospel of this day of fables. Abraham was inspired with the hope of living in the land of Canaan, after he had slept the long sleep of death, while the teaching of the present age holds out the delusive hope of the disembodied spirit entering into the possession of its immortal inheritance beyond the skies, when the body falls under the power of death!

Gen. xxii. 15-18. ‘And the angel of the Lord called unto Abraham out of heaven the second time.

‘And when the fowls came down upon the carcasses, Abram drove them away.

‘And when the sun was going down, a deep sleep fell upon Abram: and lo, an horror of great darkness fell upon him.

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THE RAPPING SPIRITS.

HOW TABLES ARE MADE MEDIUMS.—In the family of a friend of ours, several attempts have been made to divine the secret of table-moving, chair dancing, and other freaks of household furniture, which form part of the spirit-rapping exhibitions. Last evening they succeeded perfectly. Standing around a small table, five or six members of the family kept their hands upon its surface for a considerable time, until the magnetic current between themselves and the table was established.

They then found that by holding the hand a short distance from the table, attraction remained in full force. The table, without being touched, was thus lifted, or made to lean over at an angle of forty-five degrees, and subsequently followed the operators to some distance.

The table on which these young people experimented was a very small one. We presume that when the experiment has been a few times repeated, the table will yield to the attractive force with more ready and wonderful agility. There is no doubt that it is magnetized, and if so, each of the operators will be able to move the table with ease.

Mark, this proclamation of the gospel develops another very important item in the gracious covenant of God with Abraham, viz: that he would not only give the land of Canaan to him for an inheritance, but would give it to him and his seed for an ‘everlasting possession’ even ‘all the land of Canaan.’ Verse 8.

How widely does this gospel which God preached to Abraham, differ from that which is called the gospel of this day of fables. Abraham was inspired with the hope of living in the land of Canaan, after he had slept the long sleep of death, while the teaching of the present age holds out the delusive hope of the disembodied spirit entering into the possession of its immortal inheritance beyond the skies, when the body falls under the power of death!

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In some of these sentences indeed, the latter clauses, which are explanatory of the former, or inductions of them, clearly point out what the nature of the judgment is to be. For example, in Psalm lxxxi. 'to judge the earth' is explained by inheriting all nations. In Psalm ix. 'to judge the world in righteousness,' is to administer judgment to the peoples (*gauis*, Sept.). In Psalm lxvii. 'to judge the peoples' (again plural in the original) is to govern the nations (or, gentiles) upon earth.' These things are made still more apparent by other prophets.—Both Micah and Isaiah declare of him, that 'He shall judge among many peoples, and rebuke strong nations afar off' (Micah iv. 3; Isaiah ii. 4) and the fact which immediately follows in both prophets,—that they are to beat their swords into plowshares, and their spears into pruning hooks, and not learn war any more, whilst it proves the continuation of his judgment, and that it is in the earth, manifests likewise the peaceful blessings that accompany his judgment.—Jeremiah also declares, (xxiii. 5.) 'Behold! a king shall reign and prosper, and shall execute judgment and justice in the earth.' The whole of the testimony here brought forward to prove, that the judgment of Christ is, principally, his reigning upon the earth,—first, delivering his people from their enemies, then ruling them,—and likewise the nations, with, holy statutes or judgments,—may be summed up in one passage in Isa. xxiii. 22. 'The Lord is our Judge,—the Lord is our Lawgiver,—the Lord is our King,—He will save us!'

(2.) Another point connected with this subject, and which will further tend to clear and prove the view here taken, is, the participation of the saints in the *Judgment*, spoken of; for if the 'Judge of Israel,' and 'the King of Israel,' are in the person of Christ one and the same office, it follows that those who are to be 'kings and priests' with him, and who are 'to sit in his throne,' are in like manner judges; and the Scriptures will speak of their rule in the same manner that they speak of Christ's rule,—viz., as being a *Judge*. There is however, abundant evidence to this point.

First, Enoch prophesied, 'Behold the Lord cometh with myriads of his saints, to execute judgment upon all.' Jude 14, 15. David says, 'that to execute the judgment written is an honor which all the saints are to have.' Psalm cxlii. 5-9. In the vision which Daniel had of the kingdom of our Lord, he saw the thrones placed down, and 'judgment was given to the saints of the Most High';—and the time came that the saints possessed the kingdom.' Dan. vii. 27. And Paul declares explicitly, 'that the saints shall judge the world.' 1 Cor. vi. 2, 3.

It has indeed been asserted by some, that the word saints in these places, and in one or two similar to them in Zechariah, Thessalonians, &c., signifies, not sanctified human beings but the holy and elect angels, who are to attend Christ when he comes to sit on the throne of his glory. This is quite inconsistent with the doctrine of Scripture in other places: 'Know ye not (saith the apostle) that the saints shall judge the world?' 1 Cor. vi. 2. The context shows us, whom he means by the saints; for he adds,—'and if the world shall be judged by you, are ye unworthy to judge the smaller matters.' Yea, he goes further, and adds,—'Know ye not that ye shall judge angels?' thus showing, that instead of the saints, who come with Christ to rule, and who have judgment given to them, being the angels, the angels themselves are the subjects of that judgment. For as Christ our *head*, is exalted above the thrones and principalities and powers in heavenly places, (Ephes. i. 20-23) so must the members of Christ necessarily be likewise; unless there be a schism in the body when glorified; but no, we are again assured, 'that we are heirs of God and joint heirs with Christ, (if so be that we suffer with him,) that we may be also glorified together.' Rom. viii. 17. It may be further shown, from Matt. xix. 28, that the saints who are to judge are not angels; for there the Lord promises to his apostles in particular, (France) evinces, that the dominion of the many in place of the few is like breaking the rod of

the serpent only to have come forth from his root of the cockatrice, and his fruit a fiery flying serpent—or (as the Septuagint has it) broods of vipers. Isa. xiv. 29.

In this matter likewise, (viz. that the reign of righteousness has not yet commenced,) we have the express testimony of our Lord; so far, at least, as his declining to take on himself the office of the judge is concerned. For not only did he withdraw, when the people were about to take him and make him king; (John vi. 15;) but he refused to judge in the case of the woman taken in adultery; (John viii. 3;) and he rebuked another, who wished him to act as arbitrator in his cause, with,—'Man, who made me a judge or a divider over you?' Luke xii. 14. And though he asserts most explicitly in John's gospel, 'that the Father hath committed all judgment, [or sovereignty] to the Son, that all men should honor the Son, even as they honor the Father;' [v. 22.] yet he as expressly tells Nicodemus, in the same gospel, [iii. 17.] 'that God sent his Son to judge the world.' That is, [as I apprehend it.] he was deceived in respect to the immediate object of our Lord's coming at that time; which was to lay down his own life, a ransom for many, that through him all that believe might obtain eternal salvation; and not to himself his great power and reign.

(To be Continued.)

(3.) Little need be said to prove that a judgment of this description has never yet appeared among the nations. The history of mankind is little else than a history of despotism, tyranny and oppression on the one hand, and which has often been met by sedition and rebellion on the other hand. Those possessing power have constantly abused it for selfish and ambitious ends; and the very men who have clamored the most loudly against its exercise, have, in turn, when possessed of it themselves, shown themselves equally incapable of ruling in righteousness.—The great desideratum with nations has ever been good government; and it continues to be the desire of all nations still. A David may at times have risen up, and exhibited with a promise in regard to the future; that as they were now to be with him in his temptations, so they were hereafter to have authority and glory; for 'I appoint unto you, [saith he] a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.'

This place is, by those who spiritualize [or rather allegorize] the Scriptures, interpreted of the authority which the apostles exercised in the church, which [they say] being the spiritual Israel, is therefore the twelve tribes; and the eating and drinking at the Lord's table, is explained as the administration of *Sacrament* of the Lord's supper. But how clearly the context disproves this, both in Mark and Luke. Their great ones exercise authority upon them; but so shall it not be among you.' But, surely, to sit on thrones judging the twelve tribes would be exercising lordship among each other, contrary to our Lord's direction. So, the kingdom appointed, in which they are to be elevated to thrones, is evidently to follow the time of temptation; for only 'if we suffer with him, we shall also reign with him.' 2 Tim. ii. 12. Therefore to place them upon thrones, during the time of their tribulation and temptation, is quite irreconcileable with all that the scripture says.

The experience of a neighboring country (France) evinces, that the dominion of the many in the regeneration, when the Son of Man

sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Indeed the angels are declared to be 'ministering spirits, sent forth to minister to those who are the heirs of salvation.' Heb. i. 14.

The passage in 1 Cor. vi. 2, 3, is so convincing, as to the participation of the saints in the judgment, that most commentators are compelled to admit, that the saints will, in some way or other, be joined with Christ in the judgment.—But, in what way?—If the judgment is to be nothing more than a kind of trial, in which rewards and punishments are to be determined by the Lord, the saints will themselves (as before stated) have to stand before the judgment seat of Christ, and give account of the deeds done in the body; and then the secrets of all hearts shall be revealed, and every one shall be rewarded according to his works.' Rom. xiv. 10-12; 2 Cor. v. 10. It is therefore considered by some, that the saints will be first tried and acquitted, and then will take their seat on the bench (as it were) and become assessors in the judgment on the wicked, and his dominions extended over 8 miles by 6, and contained 8,000 inhabitants. The prince is a peer of France, and resides at Paris.

(YATES HIGGINS, Plymouth, Ind., Dec. 14, 1852.)

Churches of Paris, on Christmas Eve, for the first time in twenty years past.

Four flags, captured at Rahoul, Algeria, have been formally presented to the Emperor as the fruits of 'the first page in the military history of Napoleon III.'

MARY K. CHAPMAN.

A Conference.

The Lord willing, there will be a General Conference of the saints looking for the coming of the Lord, at the new schoolhouse near Bro. Elias Dickson's, commencing Friday, January 28 at 2 p. m., to continue over the Lord's day following. It is hoped that all the ministering and lay brethren who can possibly attend, will do so, both from Indiana, Michigan and other places. Should the brethren think proper to continue the discussion that was commenced at the Oswego Conference, relative to church order—it is hoped that they will come together prepared to protract the Conference for that purpose. In behalf of the brethren,

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Poetry.

Original.

Pilgrims Journeying Home.

BY H. L. LESLIE.

Air—'I'm a Traveler.'

Pilgrims to a city fair.
Onward we go;
Death shall never enter there.
Nor any foe;
Love will dwell within its walls,
And have no end;
And the Savior will be there,
The pilgrim's friend.

Pilgrims, there's a prize in sight,
For us to win;
Fadless crowns of glory bright,
When free from sin;
O the joys of that blest land,
Tongue cannot tell;
Sweetest notes of symphonies.
In anthems swell.

Pilgrims, onward, courage take—
Do not despair!
All the signs do indicate,
Christ's coming near.
Then the weary will have rest
From every pain;
Then look forward to the Age,
When Christ shall reign.

Pilgrims, never cease to pray,
Thy kingdom come;
And unceasing may each say,
Thy will be done.
Till a heaven at length we see,
On earth begun—
Pilgrims' ever blest abode!
Soon may it come.

Pilgrim's trials then are o'er—
On that glad day
They will live to die no more,
And blest for aye;
Then with the angelic hosts,
Praises we'll sing,
To the Lamb that once was slain,
Now our glorious king.

Wrentham, Mass.

Miscellany.

Ancient Jerusalem.

(Concluded.)

'The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxvii. 2, 3.

It may not be uninteresting to add a few words upon the destruction of Jerusalem, and to see how completely were fulfilled the prophecies in its regard.

'O ye children of Benjamin,' said Jeremiah, 'gather yourselves to flee out of the midst of Jerusalem, for evil appeareth out of the north, and great destruction.' Jer. vi. 1.

'When you shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.'

When Titus appeared before Jerusalem, it was internally convulsed by the dissensions of the three usurpers, who held it amongst them, Eleazar, John, and Simon, and who by turns tyrannized over the people, and slaughtered the partisans of each other.

Titus having taken up his position at the north-west corner, called the camp of the Assyrians, the conflicting parties within were forced to unite for their common defence. He attacked the outer wall, and having battered it, the Jews retreated into Antonia and the temple and behind the second wall, which Titus then approached. Having made a breach therein, his soldiers poured into the thicker parts of the city, and from the closeness of the streets, as mentioned before, they became entangled; and from the showers of missiles that were poured upon them on all sides from the roofs of the houses, they were repulsed with severe loss, and forced to retreat.

But a few years before, Jesus had predicted, 'Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.' Luke xix. 43. And, accordingly, as Josephus relates, Titus draws his line of circumvallation by the valleys, around the entire city. Most direful prodigies denote that the God of Israel had abandoned his people and delivered them to destruction. The inner gate of the temple, which was fastened with immense locks and bolts, suddenly burst open of itself, as if to afford an access to the enemy; frightful appear-

ances for a long time are manifested in the heavens; and at night the priests, approaching the sanctuary, are terrified by the sound of a loud voice, which cries out: 'Let us depart from hence!'

Meanwhile, famine the most dreadful is adding to the work of destruction within, as foretold by the prophets—'The tongue of the sucking child cleaveth to the roof of the mouth for thirst.' Lam. iv. 4. 'I will cause them to eat the flesh of their sons and the flesh of their daughters in the siege.' Jer. xix. 9. 'The hands of the pitiful woman have sodden their own children; they were their meat in the destruction of the daughter of my people.' Lam. iv. 10. And, as Josephus testifies, the robbers in the city, breaking into a house in quest of food, were presented by the mother with the remains of her child, part of which she had used for her morning's meal.

Whole houses lay full of dead carcasses—many dropped dead as they walked the streets; old men were seen like spectres stalking along, and crawling into their graves, there to await that death which famine in a few more hours should accomplish; while every moment of respite from without was employed by those within in turning their hands against each other, and slaughtering such as famine had spared.—'Thus the Lord of Hosts said: Hew ye down trees and cast a mount around Jerusalem.' Jer. vi. 6. In fulfilment of which, Titus, as we learn, cut down the trees within many miles of Jerusalem, and raised a mound, and set his battering-ram against Antonia, where, working incessantly, one of the towers came down with a hideous crash—clambering up in the night by the ruins of which, the soldiers made their way into Antonia, from whence they drove the Jews first into the outer, and then into the inner court of the temple, setting fire to the porticos and galleries as they went along.

Here the devoted Jews, surrounded by the furious and victorious Romans, and by the fire of the blazing porches, determined to die in defense of their temple. Titus ordered the inner temple to be spared; but a Roman soldier, actuated by some divine impulse, casts a flaming brand into the holy place, and in an instant all is in a blaze. Thousands perished by the sword and amidst the flames; and the torrents of blood which ran down the steps and passages served in some places to extinguish the flames; while the desperate John and Simon, cutting their way through the midst of the enemy to the bridge, forced by it a passage into Zion. Such were the shouts of the Roman soldiers—such the howling of the expiring Jews—and such the conflagration of the temple, that the mountains beyond Jordan resounded to the uproar, and were illuminated with the blaze.

Titus, with Roman clemency, still wishing to spare those who remained, from the bridge addressed the people who held out in Zion; but they proved fatally inflexible. At length, however, he forced his way into Zion, and there he found little else than empty streets and houses filled with dead.

Thus fell the city of God—the Jerusalem of the Scriptures!!

Truly was it said: 'In those days shall be affliction such as was not from the beginning of the creation which God created unto this time; neither shall be.' Mark xiii. 19. For the Jews, before the siege, had come up to Jerusalem to the feast of the Passover; and upwards of two millions, being a great part of the population of Judea, were shut up within the narrow limits of the city. Of these, one million died by famine; ninety-seven thousand were carried away captives, and the remainder perished by the sword; as the Holy One, whom they rejected, had forewarned—'And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles.' Luke xxi. 24; and 'the stones of the sanctuary are poured out in the top of every street.' Lam. iv. 1. And so the Romans, having destroyed every vestige of the once glorious temple, left not 'stone upon

a stone' that they did not hurl into the Tyropean and the adjoining valleys, passing the plow, according to their wont, over the very foundations. The city was reduced to a pile of rubbish—'Jerusalem became heaps'—and the proud 'Zion was plowed as a field.' The sacred utensils of the temple, the candlesticks, the table of shew-bread, and the altar of incense, graced the triumph of the victor, whose arch at Rome still bears the representation of the spoils of the temple of Jehovah.

'But while we utter a sigh at the fate of this unhappy people, let us not conclude without a glimmering of hope in their regard. The writings of the Prophets, as they denounce the sins of Israel and weep over her desolation, always return to that blessed theme—her final and glorious restoration. In them the Jew reads the promise of the future greatness of his people, when 'her iniquities shall be punished, and her sins pardoned.' He hangs in poverty and contempt over the wall of his once proud temple, and prays for the speedy accomplishment of those prophecies; there are many who believe that they shall be literally fulfilled—that the veil shall be taken from their hearts, and they shall be restored to the final possession of their own land?—BARTLETT.

Original.

Birthday Thoughts.

ANOTHER anniversary awakens interesting thoughts of life and its concomitants. I look back a few fleeting years when I was not. To whom do I owe existence? Certainly not to myself. Neither do I owe it to my human parents, except as the medium of the operation of a higher power. Man can sculpture into beautiful form, the material created for him, but he cannot create. He can give motion and voice to the automaton, but he can give no life, no, not to the meanest insect.

O thou, in whom all creatures live and move and have their being; thou infinite and incomprehensible source of life, of perfection, of blessedness, in thyself-existent, and independent of all else in the universe, and author of all; I adore thee, I praise thee, I magnify thy holy name this day for the life thou hast given me.—To thee I owe it. I call on all my powers to glorify thee for the precious gift. Life! O wondrous element! By thy powers and love, O God, I am a conscious being. I can think, and see, and hear, and move and speak. I can love and be loved. How precious also are thy thoughts unto me, O God! How great is the sum of them!

Every fleeting moment of seventy-one years, has thy paternal hand upheld me in life. Not for one of these moments have I sustained myself, or been sustained by any other power in the universe but thine. Each of these moments has been crowned with loving kindness and tender mercy. What a debt of love and gratitude, O my Father, has accumulated to this day!

How is this mighty debt enhanced by redeeming love. O wondrous love! My life was forfeited by transgression of my Creator's law of righteousness and love. 'The wages of sin is death.' 'The soul that sinneth shall die.' Such is the righteous decree of the infinite Lawgiver. In this state of condemnation to everlasting death, He passed by, and said unto me, live; yea, he said unto me LIVE. 'Herein is LOVE, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; 'That we might not perish but have everlasting life.' EVERLASTING LIFE: IMMORTALITY. O precious gift of redeeming love! 'He that hateth the Son hath life, he that hateth not the Son shall not see life.' 'He that believeth on me (saith Jesus) though he were dead yet shall he live.' 'I give unto my sheep eternal life.'

O glorious destiny! To live and love forever! To rise in triumph from the tomb, to shout with rapturous joy and praise, 'O death where is thy sting! O grave where is thy victory? To inherit the earth,' made beautiful and immortal by the renovating power of the Creator.—

to enter the holy city which shall come down from God out of heaven, where the Lord God Almighty and the Lamb shall be the light and the glory, there to dwell forever with the holy and the happy.

O my soul, consecrate thyself anew this day to the God of thy being and thy salvation!—Mourn before him, thy innumerable, thy ungrateful transgressions of his law of righteousness and love! Live to praise him and to serve him, and to induce others to love and serve him for his boundless and everlasting LOVE.

H. C.

GUARD AGAINST VULGAR WORDS.—There is as much connection between the words and thoughts, as there is between the thoughts and the words; the latter are not only the expression of the former, but they have a power to react upon the soul and leave the stains of their corruption there. A young man who allows himself to use one profane or vulgar word has not only shown that there is a foul spot on his mind, but by the utterance of that word he extends that spot and inflames it till by indulgence, it will soon pollute and ruin the whole soul. Be careful of your words as well as well as your thoughts. If you can control the tongue, that no improper words are pronounced by it, you will soon be able to control the mind and save it from corruption. You extinguish the fire by smothering it, or preventing bad thoughts bursting out in language. Never utter a word anywhere which you would be ashamed to speak in presence of the most religious man. Try this practice a little, and you will soon have command of yourself.—Chronicle.

CHRIST'S QUESTION.—If the blessed Savior were bodily present to every child that reads this paper, probably his first question would be: 'Lovedst thou me?' It was what he asked of Peter after the resurrection, while he still remembered his wickedness in denying his Lord. He did not ask him whether he had wept over it and was sorry for it. He did not even allude to it, though doubtless the apostle thought of it with sorrow, when he heard the gentle and affectionate tones of the Savior's voice, as he said: 'Lovedst thou me?'

Dear children, what would your answer be to Christ's question?

The Agricultural Exhibition at Sacramento brought together some most astonishing productions of the soil. The following are the weight and dimensions of some of them:

Squashes, weighing 108 lbs, six feet and eight inches in circumference; pumpkins, 110 lbs, seven feet in circumference; water-melons, 36 to 44 lbs, 2 1/2 to 3 1/2 feet in circumference; beets, 30 to 40 lbs; 40 inches in circumference; one beet 7 1/2 feet long; cabbage 35 lbs, 45 inches in circumference; turnips, 19 lbs, 24 inches in circumference; potatoes, 4 1/2 lbs, several sacks of them averaged 3 lbs each; onions, 4 1/2 lbs, 22 inches in circumference; corn, 30 feet high, averaging 50 bushels per acre; samples of wheat, averaging 50 bushels per acre; barely, averaging 75 to 100 bushels per acre.

TRUE BRAVERY.—Be valiant against the corruptions of the world; but fear to do an evil: he that fears not to do an evil, is always afraid to suffer evil: he that never fears is desperate: he that fears always, is a coward. He is a true valiant man that dares nothing but what he may, and fears nothing but what he ought. Hath any wronged thee? Be bravely revenged: slight it, and the work is begun; forgive it and it is finished. He is below himself, that is not above an injury.—Quarles.

Whatever may be the reputation of a man while alive, when dead he is generally allowed to be a finished gentleman.

Commit thy works unto the Lord.

Examine thyself.

ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 475.

ROCHESTER, N. Y., SATURDAY, JANUARY 29, 1853.

New Series—Vol. IV. No. 33.

Poetry.

Original.

There's Joy for Thee.

BY F. WRIGHT.

Lonely pilgrim, sad and weary,
Who hath many ills endured,
What though troubles round thee gather,
There's a final rest secured;
For the Children of the Promise,
Those in faith who firmly stand;
Here with Christ, awhile they suffer,
Soon to reign in Israel's land!

God, his gracious mercy showing,
Hath invited all to share;
Endless joy, and bliss for ever,
In that realm of glory there!
Bear thee, then, the contest bravely,
Fear not, faint not, by the way;
Soon shall boundless, ceaseless mercy,
All thy weary toils repay.

Soon, the tears of bitter anguish,
All those sighs that sorrow pay,
Shall be lost in smiles of gladness,
Merged in songs of endless praise.
Here thy weary feet are bruised,
There, thou'rt tread a verdant sod;
Here, by enemies surrounded,
There, in friendship with thy God!

Sweet shall be the glorious pastime,
That thy ransomed powers engage;
Endless life and stainless glory,
Shall be thine from age to age.
Blessed be the God ! who gave us
Such a charming hope as this;
Blessed be his name forever,
Who unbarred the gates of bliss!

Spencerville, C. W.

**SUPPOSED STRONGHOLD
Of the Doctrine of the Soul's Separate
State.**

BY J. PANTON HAM, ENGLAND.

"Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident, I say, and willing, rather to be absent from the body, and be present with the Lord." 2 Cor. v. 6-8.

THE author of our text, in an epistle to another church, enjoins the following admirable practice, as becoming the Christian intelligence and piety of all believers:—"Despise not prophesying: prove all things: hold fast that which is good." But alas! the history of Christianity—the religion of liberty, the friend of free thought and free utterance—has presented the painful spectacle of a systematic *prohibition* of prophesying, and a *forcible stereotyping* of all things both bad and good. Through long ages of spiritual darkness and despotism, the liberty of prophesying was, in the name of Christ and Christianity, denied to any but such as had received due authority from Pope or Parliament-made Bishops, which *sacerdotal veto*, indeed, like a mediæval curiosity, is still exercised, both by Romish and Reformed Papists. And while the Christian liberty of prophesying has been denied by an unchristian priesthood, so also has the duty of welcoming the pious teacher, and giving respectful heed to his 'prophesying,' been supplanted by a suspicious distrust of all 'prophesying,' which have not the accredited seal of conventional orthodoxy. The chief proportion of professing Christians in our times, in manifest violation of the apostle's command, *despise 'prophesying,'* as necessarily dangerous to the faith; 'prove' nothing, instead of 'all things;' and 'hold fast' not only that which is good, but much that is false and mischievous. Now the Apostle Paul evidently believed that theology is not a fixed, but a progressive science,—and that faithful and spiritually minded teachers and students of God's word, as 'scribes well instructed unto

the kingdom, bring forth' occasionally from this 'treasure, things new and old.' He bids Christian disciples, therefore, *not* despise prophesying, for by so doing, they may be closing their eyes to the light of new truth: but 'prove all things; and hold fast that which is good.' But the modern church believes that its opinions about the teaching of the Bible cannot in any respect be wrong—although but two or three centuries ago its forefathers were slumbering, amid the superstitions, and bound by the spiritual slavery of Rome; and since the new light of the Reformation dawned, has scarcely made any progress in divine truth—but it is constantly going back to that twilight era, to learn its doctrines, and fix its faith.

Was then the Reformation so complete, that progress beyond *that* point was impossible? Can any be so infatuated as to suppose that the deep rooted and wide-spread errors of Popery were so eradicated *then* as not to leave some corrupt germs in their full vitality and vigor? That the Reformation should have been thus complete is not probable, for it would have been a remarkable exception to the universal experience of human progress.

Why, then, should our faith in the orthodoxy of the living church be so implicit as to foreclose every devoutly independent inquiry into the teaching of the living word? The voice of God's word calls loudly for another and more advanced reformation. Let us heed its voice,

as the supreme dictator in matters of faith and obedience. It bids us come yet farther away from the deadly superstitions of Papal and Pagan Rome. It tells the Protestant church that it is even yet occupying, to some considerable extent, a common platform with the great Papal apostacy. The Protestant doctrine of the soul's human personality and capability of a separate state as an immortal being, is not of Scripture, but tradition—claiming its parentage in the heathen philosophy, and affording a broad foundation for many Popish errors. On this belief the church of Rome builds its worship of the Virgin Mary, its invocation of saints, its purgatory and indulgencies. The Bible bids us give up this mere human conceit, and profess a more thorough Protestantism.

It must be apparent that the Apostle is speaking of the encouragement which the well-grounded hope of a *resurrection from the dead* by Jesus Christ, gave him in the daily anticipation of losing his life in the preaching of the gospel. He knew

that if his life were taken from him he should have another and more perfect life by means of resurrection. If it were not for this hope of rising from the dead, he would have no hope at all to sustain him in the prosecution of his perilous ministry. 'Why stand we in jeopardy every hour,' he asks this same church, in his first epistle, '*if the dead rise not at all?*' But he had this 'living hope,' and hence he commences the fifth chapter with a profession of strong faith in the survivance of mortality—not by living in a disembodied state, but by a resurrection from the dead in a new spiritual and immortal nature. 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.' As if he had said, 'While our bodily nature is under the power of dissolution we have no nature or being,—we in fact cease to be, and therefore, in view of this dissolution, we groan for our new immortal nature—our house from heaven.' The Apostle evidently desired to be 'clothed upon' with an eternal house, when this tabernacle or temporary house was destroyed. He makes not the faintest allusion to any survivance of mortality as a disembodied soul. He groans to be *clothed upon*, as he also says in another epistle, [Rom. viii. 23.] 'Even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our body.*' 'For we that are in this tabernacle [dwelling as mortal creatures] do groan, being burdened, *not for that we would be unclothed* [we desire not to die,] but *CLOTHED UPON* [with our eternal house from heaven, which is our resurrection nature], *that mortality might be swallowed up of life.*' 'Therefore, we are always confident; for we know that if on the one hand, as mortal beings, we must dissolve in death,—on the other hand, as beings upon whom God has conferred, through Jesus Christ, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings *eternal in the heavens.*' 'We are always confident' of this, and know 'that whilst we are at home in the body,'—whilst, that is, *we are existing as earthly tabernacles, mortal and perishable*, 'we are

But this will be disputed: and the text at the head of this tract is the supposed grand authority for disputing this assertion. I ask, then, the inquirer's candid attention to the exposition of this stronghold of the popular doctrine.

'Therefore, we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord.'

It is readily allowed that this passage *seems* to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this *apparent* instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put such a construction on this text as that which it commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning con-

cerning the mortality of the creature man. *Man*, the one complex being, is compared to an 'earthly house,' or 'tabernacle,' which will be 'dissolved.'—

absent from the Lord,' with whom we cannot be until we have put off our mortality—because 'flesh and blood cannot inherit the kingdom of God,'—and have assumed our immortality; which will be when we are raised from the dead in our 'spiritual body,'—our 'building of God,'—our 'house' which is 'eternal in the heavens.'

'We are confident,' I say, of so glorious a re-creation in Christ Jesus awaiting us; and are, therefore, 'willing rather to be absent from the body,' that is, from our 'natural body,'—our present mortal and corruptible nature, which separates us from the Lord, and to be possessed of our 'spiritual body,' our new incorruptible nature,—in order 'that we may be present with the Lord,' which cannot be *until the resurrection*, when 'mortality shall be swallowed up of life.'

The Apostle desired to 'be present with the Lord, not as a disembodied soul, for he says, 'not for that we would be unclothed,' and hence, in harmony with this desire, he says, 'in this we groan earnestly, desiring to be clothed upon with our house which is from heaven;' and therefore, since this 'clothing upon,' or *re-creation* of the human nature cannot take place until the resurrection, 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,' his desire to 'be absent from the body and to be present with the Lord,' cannot be gratified, and he evidently did not expect it, from his reasoning, *until the dead in Christ shall rise in the first resurrection*.

So far, then, from inculcating the doctrine that at death the soul of the believer is present with the Lord, this text forms part of an important passage in the Apostle's writings, in which he exhibits an utter disregard of such a doctrine, and declares that his own *earnest longing was for the day of resurrection*; when being 'absent from the body'—having, that is, parted forever with his mortality—he should possess his immortal nature, in which he should be held, and be forever 'present with the Lord.'

I leave, then, the teacher of the popular doctrine to explain this remarkable fact, that here (as in the two places which we have previously considered) the Apostle says *nothing* of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but as if impatient of it, he groans and earnestly desires to be 'clothed upon' with his 'house not made with hands eternal in the heavens.'

The conclusion is unavoidable, that the Apostle Paul knew of no such state of intermediate blessedness for the soul; the consummation of his wishes is thus expressed—'if by any means I might attain unto the resurrection of the dead.' Phil. iii. 11.

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expression 'clothed upon,' and 'at home in,' and 'absent from the body,' it is alleged, must signify something distinct from the clothing and the body. That which is 'clothed upon,' and which is 'at home in or absent from the body,' is the *immortal soul*. Now this looks very specious; but admit it for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their 'building of God'—their 'spiritual body'—their new condition of future life—which he had shown in the first epistle, will be bestowed at the resurrection. Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his 'spiritual body,' 'mortality shall be swallowed up of life.' Until this clothing upon,—that is, until the resurrection,—it is obvious that mortality reigns,—it is not 'swallowed up of life.' But how does this instruction of Paul's agree with the popular belief that the *immortal soul* at death escapes from its prison-house of clay, and that at this moment

'There is a land of pure delight,
Where saints immortal reign!'

The Apostle is evidently at variance with the modern theology of this point, when he teaches that *not until we are created in Christ Jesus*,—invested with our 'spiritual body,'—'clothed upon' by our 'building of God,'—the grand result is accomplished, *mortality is swallowed up of life*.

Besides, on the supposition that the being 'absent from the body' and 'present with the Lord,' refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an inference from what the Apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say, 'Therefore, we are always confident,' &c.!

The substance of Paul's statement is that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature.

What logical connection is there between this empathetic desire, and the statement, that, when he died, his disembodied soul ascended to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and faithfully reared upon it.

But further, if we are to understand that apparent something which is clothed upon to be the spiritual nature or soul, then the Apostle plainly avows that he had no desire for this intermediate state; for he says, 'Not for that we would be unclothed.' Even with this gloss, his longing is for the 'redemption of the body' at resurrection. Let it be noted, that according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss as in the true exposition of the passage as given above; he is made to affirm that he would rather not participate in it; he does not desire disembodied bliss.—'Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.'

Once more, if it be affirmed that the imagery of being 'clothed upon' represents the popular notion of the soul as something within which is 'clothed upon' with its 'earthly house' or 'building of God,' then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written, 'This corruptible must put on incorruption, and this mortal must put on immortality.' This something within, the soul, must put on incorruption and immortality, and is itself called 'this corruptible, and this mortal.' So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory.'

The attempt to evade the proper meaning of the Apostle's language, does but involve the disconcerted polemic in greater perplexities, and in the lead to his being entangled and taken in his own net. Candor must compel the acknowledgment that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death, is most unwarrantable; a very gross and mischievous perversion of his meaning.

The hope which the Bible bids the believer in Christ cherish is the Hope of Future Life by means of Resurrection from the dead. The great importance of the doctrine of the resurrection in the Christian religion is shown by St. Paul, when he says that 'if the dead rise not, then they which are fallen asleep in Christ are perished.' And in one of his epistles he speaks of certain persons in his own age who denied the future resurrection, which denial, he says, 'overthrew the faith of some.' If there be no resurrection, then there is no intermediate consciousness for the dead in Christ; they are perished; and the denial of this doctrine was

altogether overthrow the Christian faith—because, if there be no future resurrection, then there is no life after death; no future life at all. Bimbashi, as he stood sweltering in the heat, the Franks are a wonderful people.'

To those initiated into the mysteries of Turkish politics, these fires are more than accidental; they have a most weighty significance. They indicate either a general discontent with the existing state of affairs, or else a powerful plot against the Sultan and his ministry. Setting fire to houses is, in fact, the Turkish method of holding an 'indignation meeting,' and from the rate with which they are increasing, the political crisis must be near at hand. The Sultan, with his usual kindness of heart, has sent large quantities of tents and other supplies to the guiltless sufferers; but no amount of kindness can soften the rancor of these Mohammedan intrigues.—An Englishman said to me the other day, 'These fires would not have occurred had Lord Stratford remained here,' and the remark is more than half true. Reschid Pasha, the present Grand Vizier, and leader of the party of Progress, against whom this storm of opposition is now gathering, was supported by all the influence of the former British Ambassador. Indeed, nearly all the liberal measures which Turkey has adopted during the past few years, are mainly owing to the labors of the latter.

Nevertheless, in spite of all efforts, the Ottoman power is rapidly wasting away. The life of the Orient is nerveless and effete; the native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions produce mere galvanic spasms, which leave it more exhausted than before. The rosy-colored accounts we have had of Turkish progress are, for the most part, mere delusions.—The Sultan is a well-meaning but weak man, and tyrannical through his very weakness. Had he strength enough to break through the meshes of falsehood and vanity which are woven so close around him, he might accomplish some solid good. But Turkish rule, from his ministers down to the lowest *cadi*, is a monstrous system of deceit and corruption. These people have not the most remote conception of the true aims of government; they only seek to enrich themselves and their parasites, at the expense of the people and the national treasury. When we add to this the conscript system, which is draining the provinces of their best Moslem subjects, to the advantage of the Christians and Jews, and the blindness of the revenue laws, which impose on domestic manufactures double the duty levied on foreign products, it will easily be foreseen that the next half century, or less, will completely drain the Turkish Empire of its last lingering energies.

Already, in effect, Turkey exists only through the jealousy of the European nations. The treaty of Unkar Iskelessi, in 1833, threw her into the hands of Russia, and the influence of England has of late years reigned almost exclusively in her councils. These are the two powers who are lowering at each other with sleepless eyes, in the Dardanelles and the Bosphorus. The people, and, most probably, the government, is strongly prepossessed in favor of the English; but the Russian Bear has a heavy paw, and when he puts it into the scale all other weights kick the beam. It will be a long and wary struggle, and no man can prophesy the result. My hopes are for England; for with her comes civilization, and a juster rule, while the shadow of Russian sway would blot out all the remaining sunshine of the Orient.—

The Turks are a people easy to govern, were even the imperfect laws now in existence fairly administered. They would strive and improve under a better state of things; but I cannot help feeling the conviction that the regeneration of the East will never be effected at their hands.

The political crisis of which I spoke above has occurred this, the sixth day of August. Reschid Pasha was deposed from the office of Grand Vizier, which post, it is thought, will be given to Ali Pasha, the present Minister of Foreign Affairs. There will now be an end of confagurations. It is rumored that there was a plot to assassinate the Sultan on his way to the mosque to-day, and to place his brother on the throne.

'The Saints' Inheritance, or, The World to Come.'

The Love of Gold.

O what misery has that love of the perishable things of this earth brought upon thousands, yes, tens of thousands of the human family! Gold, which has caused many a brain to ache, has blotted many a hand, has broken many a noble heart, and clinging to it has brought it to the dust! It has stolen into the counsels of the kingdom to follow the advent and the resurrection of the just; 'the restitution of all things spoken by the holy prophets'; the closing scenes of the millennial age, at the destruction of 'Gog and Magog'—the wicked dead then raised, and their associated scenes, in the consummated glories of God's great plan.

Its author has had considerably flattering notices of his work from his neighboring clergymen. From them are some of them (and others ought to be) convinced of their fatal error in leaving Christ out of his own advent, and looking for a millennium to be introduced by the present reformatory measures of Christian and political associations.

We are happy to record the general ability with which it is written. The style is lively, lucid and creditable to its author.

On the subject of the consciousness of the dead, the end of the wicked, Israel and the nations during the millennial age, &c., the author agrees with (at least what we know of) Bro. Wm. Miller's views. Yet there is care not to be dogmatic, or to give those points undue prominence. To most readers those doctrines may not be even suggested by a perusal of the work before us; yet, from us it is due to all to state the fact, and so 'give the trumpet a certain sound.'

Our faith on these doctrines is expressed in the oft-repeated, positive language of inspiration. But all who have a mind to work in the cause of truth, must, so far as we are concerned, work freely, under a sense of accountability to our coming Judge. It is interesting, however, to see so good a book, so well got up, containing so much truth, and adapted to aid so many who are still in darkness as to the one grand point—the advent of Christ, and the resurrection of the just, introductory to the millennium.

The millennium is admitted to be now near.—'All are musing in their hearts' how, and by what agencies, it is open on the world. This work brings out Christ as the 'second Adam.' To HIM hath God 'put in subjection the world to come.'

J. W. MARSH.

Belvidere, Ill.

20. This shows that their hope *then* entered within the vail, whither our Forerunner IS for us entered. So we see Jesus was in the holiest within the vail when Paul wrote to the Hebrews, consequently he die not go there in '44.

Even so Lord, but soon come out, and bless thy waiting saints,

SOCIETY OF FRIENDS.—The following are the statistics returned by the recent census in regard to the Society of Friends:

| States. | No. of churches. | agg. acco. |
|--------------------|------------------|------------|
| Connecticut. | 5 | 1,025 |
| Delaware. | 9 | 3,636 |
| Georgia. | 2 | 500 |
| Illinois. | 6 | 1,550 |
| Indiana. | 35 | 43,015 |
| Iowa. | 5 | 1,550 |
| Maine. | 24 | 7,225 |
| Maryland. | 26 | 7,760 |
| Massachusetts. | 37 | 13,723 |
| Michigan. | 7 | 1,400 |
| New Hampshire. | 15 | 4,700 |
| New Jersey. | 52 | 25,545 |
| North Carolina. | 30 | 12,620 |
| Ohio. | 94 | 30,886 |
| Pennsylvania. | 141 | 60,974 |
| Rhode Island. | 18 | 6,370 |
| South Carolina. | 1 | 500 |
| Tennessee. | 4 | 1,600 |
| Vermont. | 7 | 2,550 |
| Virginia. | 14 | 6,300 |
| Total. | 714 | 282,823 |
| Dist. of Columbia. | 1 | 200 |

THE JAPANESE READY.—An American gentleman, just returned from China, was informed by the native Japanese that the Emperor of Japan is ready and waiting for the American expedition. A strict lookout is maintained all over the coast, which is well set with guns and one million of soldiers are at hand and ready for action. The gentleman predicts that no trade will be opened with that country, except by force.—*Exchange Paper*.

JERUSALEM.—In 1851, there were 10,000 Jews in Jerusalem. This number has lately greatly increased, and they are supported by Jews in other parts of the world, particularly those in America and Holland. These Jews reside chiefly on the rugged slope of Mount Zion, over against the temple. Many of them are supported by annuities, which they receive from their friends in Europe, to whom they have made over their property, with this stipulation. The money is remitted to a rich Jewish merchant at Amsterdam, who is called the President of the Holy Land, and the average amount which he receives may be near £3000. Instead of doing good, it seems to engender strife and idleness. These Jews still anticipate the speedy coming of the Messiah.—*London Times*.

ARE YOU KIND TO YOUR MOTHER?—Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were feeble, and put the cooling draught to your lips? Who taught you to pray, and gently helped you to read? Who has borne with all your faults, and been kind and patient in all your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Now, let me ask you, Are you kind to your mother?

THE SAMARITANS.—Within a short time it is said they have shown some curiosity to become acquainted with the New Testament, and the High Priest sent to Jerusalem to procure Arabic copies.

The population, which may possibly reach 20,000, is apparently Jewish, for the most part; at least, I have been principally struck with the Hebrew face, in my walks. The number of Jews is increased considerably within a few years, and there is also quite a number, who, having been converted to Protestantism, were brought hither at the expense of English missionary societies for the purpose of forming a Protestant community.

Since travel fast is becoming a necessary part of education, and a journey through the East is no longer attended with personal risk, Jerusalem will soon be as familiar a station on the grand tour of Paris or Naples.—B. Taylor.

JWS.—Two meetings have been held recently in London on the subject of restoring Palestine to the Jews. At the last meeting a resolution was unanimously adopted, declaratory of the importance of the subject, and another and early meeting is to be convened to consider and adopt the most expedient means for the accomplishment of the object. The Sultan has a voice in this matter, it is presumed; and of course it will not be forgotten by the movers in this matter, that the king's heart is in the hand of the Lord.—*Christian Messenger*.

Amherst Cabinet.

SHORT SAYINGS.—Old reckonings make new quarrels.

Short reckonings make long friends.

What we learn in our infancy remains forever.

A regular diet cures more people than physic.

Everybody must live by his own labor.

It is better to be alone than in bad company.

What things increase the more you contract them? Debts!

The Harbinger & Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, JANUARY 29, 1853.

Donations:

TO AID IN FREEING THE HARBINGER FROM ITS
PRESENT EMBARRASSMENT, AND CONTINUE
IT WEEKLY AT ITS PRESENT SIZE.

*(For the assistance of the benevolent is solicited
to accomplish these objects. ONE THOUSAND
DOLLARS ARE NEEDED.)*

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|------------------------------|--------|
| Previous Donations | \$ 800 |
| C. S. Martin | 1.00 |
| J. A. Toney | 2.00 |
| M. | 10.00 |

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Bro. MARSH.—I hereby send you ten dollars, as
one of a hundred, to raise one thousand dollars, to
free the Harbinger from its present embarrassment.

Yours respectfully,

*(This, to us, unknown, friend of the Har-
binger, has our sincere thanks for this timely aid.
We trust that other worthy and benevolent lovers
of the truth will do likewise, either more or less,
as the Lord has prospered them.)*

*(Several of our friends have recently inter-
ested themselves in obtaining new subscribers to
the Harbinger. They have our thanks. Let all
do what they can in this respect, and we shall not
only be aided in the time of need, but the truths we
publish, will be more extensively circulated and
read than they now are. We shall do all in our
power to make the Harbinger instructive and in-
teresting, and shall endeavor to keep its readers
fully informed of the great and important events
that may shortly be looked for in the European
world, the field where the most important prophe-
cies are on the eve of their fulfillment. No one
should be inactive at this eventful hour, nor unin-
formed relative to passing events, incipient to the
great drama soon to follow.)*

THE GOSPEL.

(Continued.)

HAVING shown last week the character of the Gospel which God preached to Abraham, we will now see whether or not, it sustains the same char-
acter in subsequent proclamations made to Isaac
and Jacob.

Again, when Jacob came out of Padan-aram, these gracious assurances were renewed to him.

Gen. xxxv. 9-12. 'And God appeared unto Ia-
cob again when he came out of Padan-aram; and blessed him.'

'And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.'

'Sojourn in this land, and I will be with thee; and will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will per-
form the oath which I swear unto Abraham thy fa-
ther.'

'And I will make thy seed to multiply as the stars of heaven, and will give unto the seed all these countries: and in thy seed shall all the nations of the earth be blessed.'

'Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.'

These good tidings to Isaac, give the cheering assurance that 'all' the 'countries' in which he then sojourned, should be given to him and his seed; that God would perform unto him the 'oath which he 'sware unto Abraham,' that his posterity should become innumerablely numerous, and that in his seed 'all the nations of the earth' shall be 'blessed.'

These immutable and exceeding great and precious promises were joyfully believed by the patriarch, and became the sure foundation of his blessed hope; and enabled him, as they did his father Abraham, to confidently look for their gracious fulfillment to him and all the heirs of promise, after the resurrection from the dead, in the age to come. Heb. xi. 4.

Here Jacob was given to understand that he would die in Egypt, for he was told that Joseph should 'put his hand upon his eyes,' yet at the same time he was assured that he should return again, for God said, 'I will also surely bring thee up.' When, and how? Not his 'dead body' after he should die—for that would be of no service or joy to him—but after he should be raised from the dead in a state of immortality, then to sit down with Abraham and Isaac, and all the heirs of promise in the kingdom, or to possess the land of Canaan according to the immutable covenant of God. With this assurance, Jacob could go down to Egypt; and when the time came for Joseph to put his hand on the eyes of his father, or for Jacob to die, his

faith believed, rejoiced, and died in the hope of receiving the blessings it promised, when they should

be raised from the dead in the better resurrection. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

'And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me; and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.—Gen. xxviii. 3, 4.

That Jacob did not expect to receive his 'everlasting possession' until the resurrection morn, is evident from his dying blessing recorded in Gen. xlix. 8-12. To Judah he says—

'Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.'

That the heavenly country and city here spoken of are the same which were promised to Abraham, and for which he looked, and expected to have in the land of Canaan, is evident from the following declarations found in this same chapter.

'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.'

'By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.'

'For he looked for a city which had foundations, whose builder and maker is God.—Verses 8-10.

(To be Continued.)

BENEVOLENCE.

'The Church of the Puritans in New York, Dr. Cheever, pastor, recently gave to the American Tract Society \$1,500 in one collection, which was afterwards increased. One man, unsolicited, handed a check to an officer of the Society for \$1,000.'

'The late Mark H. Newman, of New York left \$25,000 to the American Home Missionary Society, and \$10,000 to the American Board.'

[Exchange Papers.

Very many similar examples might be given to show the benevolence of those who are engaged, in what to them, is the cause of truth. We, as a people, however, think we know that they are supporting, in very many instances, the cause of error, and that we have the truth. Then why are we not benevolent as they are? Do we hold the truth in unrighteousness? or why are we so stolid in our acts of benevolence? If our cause is better than theirs, we should show our love for it by contributing to its wants. If our eternal interest is bound up in this cause, it follows that our highest pleasure should be to do all we can for its prosperity. Think on these things, and act as duty may require in these matters, and as those who expect to give an account of their stewardship to Him who gave his life for us.

The above is a melancholy instance of the fruits of spiritualism. Befogged and deluded by its bewildering teachings, Mr. Parker has been led into the thousand and one 'isms' of the day, as a substitute for the pure Gospel of Jesus Christ, and now it seems into its more legitimate and sure result—open and avowed Infidelity. Mr. Parker is a man of bright intellect, great learning and commanding eloquence, and is well known as a minister of high standing in the Unitarian Church. The effect of his fall must be highly injurious to the cause of the Bible; not so much on account of Mr. Parker's desertion of it, as the strength and moral power his name will bring to the ranks of Atheism and Infidelity, for it is impossible for such a 'sun' of intellectual strength to set, and not carry with him the numerous attending 'satellites.' The spread of infidelity the last few years in all parts of the world has been very great. In France, Germany Italy and other countries of continental Europe it has been often noted; in Great Britain there are schools regularly organized for its dissemination, and it is reaching all classes of society. In our own country too, Romanism and Infidelity are advancing with giant paces. In New York there are regularly constituted societies, who have their stated meetings, and give liberally of their time and means to spread their nefarious doctrines; other cities in the Union are not much better, and the prospect is that this is the commencement of this state of things. Professed ministers of the gospel and learned lecturers go about and openly attack the Divine Record, and gain over the unsuspecting, and (in the light of Scripture,) ignorant multitudes, by their apparently plausible reasoning.

In the second case, the glorious doctrine is taught that the apostles after following Christ in this world of trial, in the world to come, in the regeneration when the Son of man shall sit in the throne of his glory, will also sit on twelve thrones, judging the twelve tribes of Israel.' This view of the matter is in harmony with Luke xxii. 28-30. 'Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.' Hence the following in the text, pertains to this life of 'temptation,' and the 'regeneration,' to the reign of Christ, in the Age to come. Consequently, the punctuation in the last case is correct.

Luke xxi. 43. 'And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.' This punctuation makes the text teach that Christ and the thief would be in Paradise that very day in which these words were spoken, which is contrary to the facts in the case, for neither have entered that place yet, nor can, until Paradise is restored; hence the punctuation of the text must be incorrect. Place the comma after 'to-day,' and all will be in harmony with the truth. Then the text would read, 'And Jesus said unto him, Verily I say unto thee to-day, shalt thou [or thou shall] be with me in Paradise.' This punctuation is doubtless correct. It makes the text teach that Christ promised that day, that at a future time, the penitent thief should be with him in Paradise, or the kingdom.

The objector may inquire, Why are the qualifying words, 'to-day,' used? Are they not superfluous, according to this view of their meaning? Certainly not. They are necessary; and greatly add to the strength and beauty of the sentiment of the text. 'Verily I say unto thee to-day—while I hang on the cross, ready to expire in deep disgrace, when my enemies are triumphing over me, when every circumstance forbids the expectation of my reigning as triumphant and universal King,—under these forbidding circumstances, this day of my suf-

fering and death, I say unto thee,' I promise that 'thou shalt be with me in Paradise,' or in the kingdom; for I shall live again, and triumph over all my foes and be King over all the earth. With this view of the matter, there is great propriety in the expression, 'I say unto thee to-day.' To confidently believe a promise of this magnitude, made under such circumstances, would be highly commendable in any person, especially in a dying criminal; it would be a justifying faith, well pleasing to God.

This is not a work of inspiration, but of uninspired men, hence, in some instances, the punctuation is incorrect, and conveys a wrong meaning to the inspired text. Such is the case with Heb. x. 12, as the verse is punctuated in some of the American copies of the Bible. It makes the text teach that Christ will never come again. This is done by placing the comma after 'say,' thus: 'This man after he had offered one sacrifice for sins, forever sat down at the right hand of God. If he has forever sat down there, he of course will never return to this earth again, which is plainly contradicted by this very chapter, (verse 27), the whole book, and the entire Bible. The error is in the punctuation, and is corrected in our English copy of the Bible. In it the comma is placed after 'for ever,' thus: 'But this man after he had offered one sacrifice for sins for ever, sat down at the right hand of God.' The 'for ever,' belongs to the sacrifice, and teaches that Christ has not to repeat his sacrifices, as the priest under the law did, but this work was 'for ever' done when he had made the one offering of himself. Macknight has rendered the verse thus: 'But he, having offered only one sacrifice for sins through his whole life, sat down at the right hand of God.' This makes the matter plain and in harmony with other portions of Scripture.

Matt. xix. 23. 'And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'

In a recently published 'Sermon,' Mr. Parker

PUNCTUATION OF THE SCRIPTURES.

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The WORK OF THE LAST DAYS.

Some persons may be in doubt as to the peculiar belief held by Theodore Parker. The Boston Advertiser is responsible for the following extracts found in a recently published sermon by this noted divine. The Advertiser says:

"In a recently published 'Sermon,' Mr. Parker gives the following as a portion of his Confession of Faith: 'I do not believe there ever was a miracle or ever will be; everywhere I find law—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God's first word, or the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. I do not believe the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church; nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the Church; not even Jesus of Nazareth, for my master. I feel not at all bound to believe what the Church says is true, or what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should long come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the human faculties.'

Matt. xix. 23. 'And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'

The article on the 'French Empire,' which we give below, we copy from the 'Herald.' It will be read with interest by the prophetic student. Though there may be some difference of opinion between Dr. Thomas and Bro. Storrs, on certain points relating to France, yet they both understand that she is to act an important part in the great and final conflict that is soon to commence. Let us candidly examine this important matter, availing ourselves of all the helps we can obtain, and be constantly ready to escape the fearful judgments that will surely come upon the earth, and to stand justified, before the Son of man, when he shall come to judge the world in righteousness."

The above is a melancholy instance of the fruits of spiritualism. Befogged and deluded by its bewildering teachings, Mr. Parker has been led into the thousand and one 'isms' of the day, as a substitute for the pure Gospel of Jesus Christ, and now it seems into its more legitimate and sure result—open and avowed Infidelity. Mr. Parker is a man of bright intellect, great learning and commanding eloquence, and is well known as a minister of high standing in the Unitarian Church. The effect of his fall must be highly injurious to the cause of the Bible; not so much on account of Mr. Parker's desertion of it, as the strength and moral power his name will bring to the ranks of Atheism and Infidelity, for it is impossible for such a 'sun' of intellectual strength to set, and not carry with him the numerous attending 'satellites.'

The spread of infidelity the last few years in all parts of the world has been very great. In France, Germany Italy and other countries of continental Europe it has been often noted; in Great Britain there are schools regularly organized for its dissemination, and it is reaching all classes of society. In our own country too, Romanism and Infidelity are advancing with giant paces. In New York there are regularly constituted societies, who have their stated meetings, and give liberally of their time and means to spread their nefarious doctrines; other cities in the Union are not much better, and the prospect is that this is the commencement of this state of things. Professed ministers of the gospel and learned lecturers go about and openly attack the Divine Record, and gain over the unsuspecting, and (in the light of Scripture,) ignorant multitudes, by their apparently plausible reasoning.

In the second case, the glorious doctrine is taught that the apostles after following Christ in this world of trial, in the world to come, in the regeneration when the Son of man shall sit in the throne of his glory, will also sit on twelve thrones, judging the twelve tribes of Israel.' This view of the matter is in harmony with Luke xxii. 28-30. 'Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.'

Hence the following in the text, pertains to this life of 'temptation,' and the 'regeneration,' to the reign of Christ, in the Age to come. Consequently, the punctuation in the last case is correct.

Luke xxi. 43. 'And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.' This punctuation makes the text teach that Christ and the thief would be in Paradise that very day in which these words were spoken, which is contrary to the facts in the case, for neither have entered that place yet, nor can, until Paradise is restored; hence the punctuation of the text must be incorrect. Place the comma after 'to-day,' and all will be in harmony with the truth. Then the text would read, 'And Jesus said unto him, Verily I say unto thee to-day, shalt thou [or thou shall] be with me in Paradise.'

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The answer to the question then, 'What is the unclean spirit now in Israel's land?' is that it is the Ottoman's power, which power is for the time being answerable to the Dragon, out of whose mouth, or government, an unclean spirit is seen by John to go forth.

Three unclean spirits are three political emanations, or policies proceeding from those several governments exercising jurisdiction over the territory of the Great City, known as the Roman Empire. Rome, Constantinople, and Vienna, are the seats of thrones of these dominions, symbolized by the Dragon, the Beast, and the False Prophet. Their heads, or chiefs, are the *daemons* or demons, (not devils,) who enunciate the 'spirits' characterized as 'unclean.'

There is no peace for the wicked saith God. He hath reviled it in his providence as his sword, which he is about to baffle in the blood of nations. The time has come to gather their armies against Jerusalem, and the resurrection of this empire, which was never peace, is the preparation initiative of that tumult of the world whose uproar will at length encompass the holy city.

But the end is not immediately. The map of

is asking too much. We only briefly stated his sentiments on certain points. If we did not give them correctly, Bro. H. had a 'right' to make the correction. This has been done in the Harbinger for January 8, in our article headed 'Visit to Hartford.' Now to claim a 'right' to go at length into a defense of his sentiments, in all, or nearly all their bearings, we think is asking too much. As an act of 'courtesy' we would comply with Bro. H.'s request as readily as any other man's—but duty forbids; we therefore respectfully decline publishing Bro. H.'s articles.

These three Frog-like Spirits of Demons are said by the apostle to be miracle-workers; that is, *poenitula seemea*, demon-spirits, effecting prodigies. In Rev. xiii. 13, the Two-Horned Beast is said to 'do great wonders,' (*seemea*), which in the next verse are termed 'those miracles which (*la seemea h*) he had power to do in the presence of the Beast' with ten horns.

This power of the two-horned dominion to work prodigies was manifested in its 'causing fire to descend from heaven' by which it compelled the dwellers upon the earth out of which it arose, to set up an Image of the Sixth or Imperial Head of the ten-horned dominion; which image it

so energized by its power as to enable it to speak, and cause to kill the rebellious. History shows that this was effected by prodigious wars—the fire descending from the heaven; which is the apocalyptic mode of representing war originating from the powers that be. Paul refers to *seemea* of this kind in speaking

Europe must be first politically changed. That is, Belgium, Spain, Portugal, Sardinia, Naples, Switzerland, the States of the Church, the Italian States and Principalities, and Greece, are to be distributed temporarily among three imperial rivals. This is deducible from the saying which is written, ' And the Great City was divided into three parts.' Peace cannot effect this. Wars, and they desolating ones too, must supervene. The policy of the new empire will disturb every thing, and leave nothing settled but the purpose of God. Already the shadow of coming events may be discerned. Since writing our article on the Tripartite Division of the Great City, its territory acknowledges the sway of three Emperors. His Highness the Sultan of the Sublime Porte has changed his title to that of Emperor of Turkey; and the President of the imperial republic has assumed the style of Emperor of the French. So that, with the Emperor of Austria, there are now three to claim imperial sovereignty over the rest of Europe. In the coming strife, however, the Sultan will doubtless give place to the autocrat of Russia, whose manifest destiny is to overshadow and eclipse the glory of the other two. The shock of embattled hosts must be fearful ere this conclusion can be arrived at. But it is inevitable. No peace policy can be devised by the powers to avert this war. It must come. God has not prospered Louis Napoleon's policy for the advantage of Napoleon the Third; but for the execution of that purpose represented in the going forth of the unclean spirits like frogs to the kings of the earth.

TIDINGS FROM JERUSALEM.

The following article we copy from the *' Religious Herald'*, Hartford, Ct. That paper does not give the author of the article, nor tell from whence it came. The article, however, has the appearance of being true, candid and the production of some benevolent society at Jerusalem, as it requests donations to be sent 'to the care of her British Majesty's Consul in that city.' We give it because we wish to lay all the facts in the case before our readers; and if what is here stated should prove to be such, then an important era in the fulfilment of prophecy is opening on our world, especially in the land of promise, and among the ancient people of God. But if they are not facts, then surely is practicing a very great and wicked deception in the world. We can not think that such is the case. A short time, however, will determine this matter.— Hence, let us wait patiently for that information which seems necessary to settle this important subjects so as to leave no room for doubts.

Industrial Plantation near Jerusalem.

"AMONG the means for promoting the independence of the Jewish people, and thereby advancing the best interests of Jerusalem, one of the most likely to be efficient appears to be the establishment of Industrial institutions.

"The Jews are an industrious and enterprising people, willing to relieve themselves whenever the opportunity is afforded, from the state of pauperism in which, unfortunately, the greater number of those in Jerusalem exist and starve.

"The tailors, bakers, blacksmiths, shoemakers, watchmakers, glaziers, &c., are almost, without exception, Israelites; but the amount of employment afforded, is inadequate to the wants of so many thousands.

"The Hebrew population of Jerusalem is variously estimated, at from seven to ten thousand, and with the exception of a very few families, all are extremely poor.

"Few persons are aware, that the cultivation of land around Jerusalem, has received much attention within the last three years, from an Archimandrite of the Greek Convent. The large plantations around the Convent of St. George, opposite the Jaffa Gate, of Jerusalem; at Mt. Elias, half way towards Bethlehem; at the Convent of the Cross, &c., are the work of the Greeks, who have moreover purchased immense tracts in the neighborhood of Jerusalem, and elsewhere, which have not yet been planted.

"The fund contributed to by pious brethren in every part of the world, is administered by the Rabbis, and when the various other claims upon it are satisfied, but a very small proportion is left for the poor and needy. The Ashkenay or German and Polish community is generally considered the wealthiest, and yet a common allowance to a poor man from its funds, is 10 paras, or about 24 farthings per diem, and even this starving pittance is liable to be withdrawn, if the Rabbis should take offence at any thing their pensioners may do. Surely, this is slavery and bondage of the worst description—bondage for the merest necessities of life, in the Holy City of their former kings and princes, where gold was like stones, and silver was nothing accounted of. There are at present two Industrial establishments in Jerusalem—one, the house of industry for men, has been opened by the London Society for promoting Christianity among the Jews, for persons INQUIRING into or BELIEVING the truth of Christianity, and the number of those admissible, bear but a small proportion to the great thing for the believer to attend to now is preparation for his august presence. No one, however pious, is fit to stand there, who has not obeyed the gospel of the kingdom, as well as believed in it. Put on the wedding garment and keep it clean, if you would be approved when the Lord comes. How readest thou the wholesome words of Jesus? Is there such a passage in the book of God as be immersed and believe the Gospel? or He that is immersed and believeth shall be saved? No. Faith in the kingdom's gospel must precede immersion if you would be in-

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"Others may suppose that the neighborhood of Jerusalem is insecure, and that people would be afraid to work. These again, can not have seen the summer employments of the European residents there, where, without guards, single families, including ladies and children, spend the hot season without the slightest annoyance by night or day.

"Others there are, who believe Palestine to be an accursed land, incapable of producing any crops but stones, and salt and sulphur. Let them come and see two crops a year, produced by the poorest land we have. Let them behold vines crooning under the burden of 400 quinces, each larger than the largest apples of England—vines, with a hundred bunches of grapes, each bunch three feet long, and each grape 3 1/4 inches in circumference—a citron tree, bearing 510 lbs. weight of fruit—half grown broad beans from Meshullum's farm, the pod 13 inches long, and six clustering stems from each plant—Indian corn 11 feet high, on ground from which a similar crop had been taken four weeks before—water melons, 20, 30, 40 lbs. in weight.

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Poetry.

Original.

'The Dead Know Not Any Thing'

(To the Memory of a Departed Friend.)

BY B. HIGLEY.

Thoughts that tarry in my brain,
That long have dwelt in secret there,
Now go forth, a sacred train,
To linger round thy form so fair!

I know thy form is sleeping,
Sweetly now in the silent tomb,
And many now for thee are weeping,
Enwrapt in darkest, deepest gloom!

Yes, thou art resting calmly,
Where nought disturbs thy solitude;
The ills of life can harm thee
Not, nor thee from life exclude.

Thou art now deprived of life:
No thought, no act, from thee can spring.
No knowledge, no sounds of strife,
Can wake thee now from slumbering.

That love and that moral worth
Is gone. That sweet voice, too, is still;
There's no power can give it birth.
But the power of Redeeming Will!

But the day is near at hand,
When God will raise thy lifeless form;
And thou with the saints shall stand,
Perfect, and free from every storm.

Kingsbury, Ind.

Communications.

A Review of Elder A. Staunton's Rejoinder to H. Grew.

BY J. HUTCHINSON.

In the *Christian Messenger*, No. 29, Vol. 17, I notice a Rejoinder from Elder A. Staunton, to an article from the pen of Elder H. Grew, on the Life and Death question, and I have thought it might subserve the cause of truth to point out some of the many wild conclusions to which Mr. Stanton has come in his rejoinder. He says:—

'Man in his broadest sense, includes the whole race of human beings,—male or female.' This is true. He also says that man is composed of 'matter and spirit.' That matter forms a part of man, at least, is obvious to all our senses, and confirmed by Scripture. Now if this be true, where, I ask, is the Scripture to prove it? Echo answers, where?

'The Lord God formed man, [not a part of man] of the dust of the ground, and breathed into his nostrils the breath of life, and *MAN* [the same that was formed of the dust of the ground] became a living *SOUL*.' Gen. ii. 7. Thus we see, that the same term soul, is applied to that which was formed out of the dust of the ground, and not to the breath that was breathed into man. The bare assertion that man is composed of matter and spirit, will not pass as proof with Bible students.

Again, Mr. S. says that, 'Man is not purely and only material,' but that 'he has also a spiritual nature.' Where, I ask, was that spiritual nature created? Where is the history of such a creation? I know of none. Again he says that 'Man is a moral agent, without dispute,' and that 'matter is incapable of moral action.' Now what is man made out of? The word of God says, the dust of the ground. Is that matter? If it is, then it follows that *MAN* is matter, and that matter thus organized, is capable of moral action, for God said to this very same man that was formed of the dust of the ground, that he might eat of every tree of the garden, except one. God told the man what the penalty would be, if he eat of that tree, which was, 'dying, thou shalt die.' If we admit for a moment, that man is composed of matter and spirit, the question might be asked, on which of these is consciousness predicated? Mr. S. would say, on the spiritual, I should think, from his arguments. Well, if that is the case, it then follows that the spiritual part of man, is the only part that is capable of sinning and incurring the penalty of the law, and that penalty is death, the extinction of life. The material part of man according to this, does not come under the penalty of the law, for according to Mr. Stanton's mode of reasoning, it is matter, and

cannot sin, being incapable of moral action; neither can it die, for in and of itself, it has no life, &c.

I might pursue this point further, if it was necessary; but I think that it is not, for the absurdity of this position is easily to be seen by every one that looks at it candidly, for we find that God said to *ADAM*, the same identical *MAN* that was formed of the dust of the ground, 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.' Gen. iii. 19. There is no part of man exempted from death in this sentence.

Mr. Stanton refers to James ii. 26, to prove the spiritual nature of man, and says, 'Man's body without the spirit is dead,'—'hence incapable of any action, much more of moral action.' It is evident that the term 'spirit,' in this passage refers to the *soul* or *breath of life*; as it is called 'breath,' in the margin, and can have no reference whatever to an immaterial, immortal spirit. We freely admit, that *MAN*, when he is literally dead is incapable of all action, for death is a state of unconsciousness altogether, as life is a state of consciousness and activity; death is the opposite of life.

Mr. Stanton says, 'Man's moral agency must have its seat in some principle abstract from the material.'—This cannot be the case, for the whole entire *MAN* was created a moral agent, as I have shown, but will show again, by the word of the Lord. Gen. ii. 16, 17. 'And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die, i.e., he should become a dying man from that very time, which would end in death, as we find it did, for 'all the days that Adam lived, were nine hundred and thirty years and he died.' Here we find no account of any part of Adam, that was exempt from death. Neither is there any mention made in the history of the creation of man, of such a thing as a spiritual nature being created, in which is located intelligence, or moral action, but according to Mr. Stanton's theory, man is not a moral agent, and cannot come under the penalty of the law, for it is the spirit of man only that is capable of moral action. If this be so, then it follows that the spirit is to die, is to be deprived of life; for death is the extinction of life.

Mr. Staunton says, 'Some professed Scripturalists question man's possessing a spiritual nature. Let us join issue here. Paul in 1 Thess. v. 23, prays for three distinct and whole parts of man; whole soul, and body and spirit. Why did not Mr. S. state all that Paul prayed for in this case! If he had, it would have proved to much for his theory. It would prove the material part of man, as he calls it, to be just as immortal, or as intelligent, and just as capable of moral action, as the soul or spirit is. For Paul prays that *body soul* and *spirit* might be preserved blameless until the coming of our Lord Jesus Christ. If the soul or spirit can exist in a conscious state from death until the resurrection, and at the hour of death, departs to be with Christ, why, I ask, did not Paul pray, that the whole body, soul and spirit might be thus preserved until death?

Mr. S. further says, that 'the body of man is material, all agree,' and that the soul implies 'animal life,' &c. I would ask if he means that the body of man, is the man, or only a part of the man? If the body of man, is the man, it must have knowledge, or God would never address man as an intelligent being. But we find that God always addresses man, as an accountable, intelligent being, and as such, he will judge him at the last day.

Again, Mr. Staunton says, 'The spirit of man can no more be said to be material, than thought; the fruit or offspring of spirit can be thus viewed.' Thought is not abstractly the offspring of spirit, but is the effect of material causes. Destroy the cause and the effect will cease.

All that constitutes man was formed of the

dust of the earth, and *man*, the whole man, when thus organized, had no life, and consequently could not think, until he was made alive by the breath of life being breathed into him. Then thoughts were produced by the natural organs of the mind which had been wisely made for that purpose. Thought is as much the effect of material causes, as is the shadow, or the sound, which is produced by such causes.

If this was not the case, then it follows that no derangement of the material organization would in the least affect the mind of man. But we see that the mind is affected by diseases of the body, therefore, mind or thought is the effect of material causes, and is wholly dependant upon the material organization for all its powers to think.—This is in perfect keeping with Scripture testimony. For says David, 'in death there is no remembrance of thee: in the grave who shall give thee thanks?' Ps. vi. 5. 'The dead praise not the Lord, neither any that go down into silence.' Ps. cxv. 17. 'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' Psa. cxlv. 3-4—

'The living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.' * * * * * 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' Ecc. ix. 5-10.

In this passage the intelligent part of man is addressed as the part that is to go into the grave, or state of the dead, and is in harmony with the sentence that God pronounced upon Adam: 'Dust thou art, and unto dust shalt thou return.' Again, in the history of Hezekiah's sickness and recovery, we find the same great truth taught, for says he, 'Behold, for peace I had great bitterness; but thou hast in love to my soul, delivered it from the pit of corruption, for thou hast cast all of my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee: they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day.' Isa. xxxviii. 17-19.

These are but a few out of the many passages that plainly teach that the whole man dies, and when dead thought ceases. Thought can no more be produced without the material organization, and the breath of the spirit of life combined with it, than the mill can produce flour without the aid of the great motive power that moves its machinery.

Thought is nowhere taught in the word of God, to be the fruit or offspring of Spirit, unless the heart, or the whole man, is an immaterial spirit, and I presume that Mr. Staunton would not like to take the position, that the heart, or the man, is the spirit; for he says himself that the heart is the center muscle, which is the propelling organ of the blood's motion, and that the heart proper is the general engine to animal life, &c. But he should know that in about a hundred and ten or fifteen passages in the Bible that speak of thought, there is not one single passage, that says, or even intimates that thought is the fruit or offspring of spirit; but in most cases it appears that thought proceeds from the whole man. I will give a few examples.

Gen. xx. 11. 'And Abraham said, because I thought, surely the fear of God is not in all this place, and they will slay me for my wife's sake.' No, no, Abraham, according to Mr. Staunton, you are mistaken, they may slay your body, but they cannot slay you,—you are immortal, and cannot be slain; you will continue to live even if they should slay your body. If the pronouns *I* and *me*, refer to the immaterial spirit, or soul of Abraham, from which his thoughts proceeded; then it follows that spirit, or soul, was liable to be slain, or killed, consequently could not have been immortal.

Psa. cxix. 59. 'I thought on my ways and turned my feet into thy testimonies.' Acts xxvi. 9. 'I verily thought with myself, that I ought

to do many things contrary to the name of Jesus of Nazareth,' &c. I might give many other texts to bear upon this point, if it was necessary, but I think that it is not.

Thought is represented as proceeding from the heart.

Prov. xxiii. 7. 'For as he thinketh in his heart so is he.' No, no, according to Mr. Staunton, 'thought is the offspring of spirit,' and not of the heart. Well to the law and testimony, if they speak not according to that, it is because there is no light them.

Matt. ix. 4. 'Wherefore think ye evil in your HEARTS?' Acts viii. 22. 'Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thy HEART may be forgiven thee.' Matt. xv. 19. 'For out of the HEART proceed evil thoughts, murders, &c. O no, says Mr. Staunton, thought is the fruit, or offspring of spirit, but we find that Mr. Staunton and the Savior do not agree, consequently we must reject him, and believe the Lord Jesus Christ; for his words are spirit and life, and it is his word that will judge us at the last day.

Mark ii. 6. 'But there were certain of the scribes, sitting there, and reasoning in their HEARTS.' Luke v. 22. 'What reason ye in your HEARTS?' 1 Cor. iv. 5. 'The Lord will make manifest the councils of the HEART,' when he comes the second time, &c. Hence it is very evident that the *MAN* wills, knows, devices, counsels, meditates, imagines, conceives, consults, understands, thinks, reasons, and in fact performs all the operations of mind.

'Man looketh on the outward appearance, to determine or ascertain the character. But the Lord looketh on the HEART.' 1 Sam. xvii. 7.

Would God search the heart to ascertain the character of an immaterial spirit! I should think not. Thus far I can find nothing in Scripture to show, that thought is the fruit or offspring of spirit, but an abundance to prove that it proceeds from the HEART, consequently, Mr. Staunton's assumption, that thought is the offspring of spirit, must be rejected by every one that takes the word of the Lord for his guide.

Mr. Staunton says, 'God formed the body of man of the dust of the earth. Man thus formed had no life. God then inspired in him a living spirit, and man composed of matter and spirit became a living being.'

(To be Continued.)

LEIGHTON.—Oh! what a weariness is it to live amongst men, and find so few men; and amongst Christians and find so few Christians; so much talk and so little action; religion turned almost to a tune and air of words; and amidst all our pretty discourses, pusillanimous and base, and so easily dragged into the mire, self and flesh, and pride, and passion domineering, while we speak of being in Christ, and clothed with him, and believe it, because we speak it so often and so confidently.

The debtors' prison of England contains many thousands of persons who have been incarcerated for years and never expect to be liberated.

ST. PETER'S CHURCH.—The minds and resources of fifty-three Popes were employed for three hundred and fifty years in this stupendous work. Its cost exceeded ten millions sterling; nor is there now wealth enough in the Papal treasury to purchase it—all Catholic Christendom were put under contribution to build it—and even the vilest lusts and passions of fallen humanity were taxed for its completion; for indulgences were sold, and liberty to crime granted, and hell itself aroused to effort.—Congregationalist.

Give the devil his due. Certainly, says a contemporary; but it is better to have no dealings with the devil, and then there will be nothing due him.

Four hundred years have elapsed since the invention of printing, yet books are not in circulation all over the globe; while the use of tobacco became universal within fifty years of its discovery.